













# The Christian Witness

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# CHRISTIAN WITNESS,

AND

CHURCH MEMBERS MAGAZINE

## Theology.

### DOERS OF THE WORD.

ALL the voices of our Divine manna, in their addresses to men, unite to press upon them the doing of some work within the brief span of mortal life that shall make that life fruitful, fragrant, and memorable. And as though anticipating the sluggish indolence of the nature they seek to arouse, or rather measuring the force of the current by its perverse and selfish activities, lay the utmost urgency they can upon these stirring calls. "Seth," saith the vineyard master, "go work to-day in my vineyard!"

The language of the Preacher is, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "Why stand ye here all the day idle?" asked the householder of them that stood for hire in the marketplace. And even our Divine Lord and Exemplar declared of himself, "I must work the works of Him that sent me while it is day; the night cometh when no man can work." And these are but a part of those heaven-tempered goads with which the Scripture seeks to prick us out of our apathy, and urge us to duty.

"To be, to do, and to suffer" is the only complete formula of a truly effective human life. Simply *to be*, just to crawl out of the dust like a lizard, to bask in the sun through our short day, then slink back to our earthy bed again, is as wicked as it is ignoble and

This *to be*. *To be* and *to suffer*, to lie in the ashes, like Job with

his boils, and utter groans, and curse our day, and make ourselves and all about us miserable with our pains and our spleen, is not only *to be* content with a very poor-spirited sort of manhood, but to be disobedient to the heavenly call. But *to be*, to take life from God's hand, his inestimable gift, a life strung in every part, body and soul with flexible sinews and elastic forces; *to suffer* as that wise and wholesome discipline under which strong spirits grow stronger, and the weakest, by God's grace, are made mighty and enduring; and *to do*, to act, to bend our loins to burdens, to put our shoulder to the wheels of humble and good endeavours, to toil for God's glory and man's advantage: these make up, not merely the ideal of an heroic and manly living, but obedience to the will of God.

See how we are equipped for work. Every power, corporeal, mental, and spiritual, has its appointed and appropriate function, failing which, we degrade it to the condition of a useless and idle appendage. The feet were made to run and walk; the hands to lift and carry, and wield the implements of various toil; the fingers to weave their tissues of cunning art; the muscles to strain at their tasks, to hold us erect under weight and pressure. So has every faculty of the mind its adjustment to its own sphere of action, its own specific work to do. The soul, with all its mazy wheelwork of affections, passions, and desires, its reasoning, its electing, its willing, is an executive creature, sent forth complete

from the hand of his Maker, to resolve, to dare, to do.

The Bible will not suffer us to think any Christian training rightly directed that does not aim to produce a laborious, vigorous workman for Christ, or any Christian character symmetrical and Scriptural that is merely intelligent of truth and doctrine, and is not also in earnest practically to bring something to pass as a servant of the good Master. Simply to hear the will of God is not enough. To be just for the furnishing of their souls with the noblest and purest intellectual food, or for the correction or confirmation of our faith, this does not satisfy the breadth of the demand. We are to master and possess truth, that it may be our guide and our prompter in duty. We are to edit and put forth our belief in forms of holy living.

The inefficacy of the preaching of the Gospel is explained in its immediate causes, by this one fact more than by all others, that so many who sit beneath its appeals are satisfied to be hearers only. They depart from the sanctuary when the discourse is ended, with the complacent feeling that they have done well. They have sat out the hour; they have paid a public deference to the ordinance; they have even been wakeful and interested auditors. And there they stop, as if that were all God could require, or they had to render.

Let a householder call his servants together, and explain his plans of improving his estate. Yonder marsh, he says, is to be drained; that field overgrown with briars and thorns to be subdued for pasturage; that piece of fallow ground to be broken up with the plough; that stony level to be cleared, and laid down to meadow grass; around that arid hill-side a stream of water is to be led; and so he possesses them with his instructions. And the servants listen attentively and respectfully. One admires the breadth and wisdom of the arrangements proposed. One wishes to understand each particular process—its methods—its effects. One is curious to learn what is to be done with a piece of woodland and an orchard, and a rocky knoll, and a little dark glen about which the proprietor has said nothing. And another is eager to find something in these instructions that shall confirm his own previous notions

of farming, and he will see nothing else, or he will reject the whole as visionary and impracticable. But none of them go to work. They retire from their master's presence, each to dig his own little garden plot. When will the estate put on the beauty, fertility, and luxuriance with which its lord meant to cloth it? Our readers can interpret the parable. When will the wastes of earth be redeemed—when will its arid places be watered—when will its wilderness bud and blossom as the rose, if they who are instructed in the will of the great Proprietor, who are sent by him a-field to carry out his improvements, who are given each his task, content themselves with hearing, admiring, criticising, curiously questioning, and leave the work undone?

Is it not known to us that the type of faith which we hold is stigmatized as discarding a righteousness of works? and with that the works themselves, as concerning itself rather with doctrines, creeds, and orthodoxies, than practical morals? There is only one way to wipe out this reproach. It is to strip for labour, to bare the brawny arm, to harden the palm, to lavish life on charities, and beneficences, and humanities, and generousities, and philanthropies, as if the price of the soul lay thus in the right hand; in a word, to show our faith a living faith by our works.

Is it not known to us that the sincerity of our belief is questioned through our inactivity? If you believe as you profess, says the cavalier, that the soul is in peril of eternal death, you could not rest, you could not eat, or drink, or sleep, or do aught but rush to and fro to warn and rescue your fellow men. This truth, and our sincerity in holding it, need more, infinitely more, of this very sort of vindicating. We should be more in earnest, more enterprising, more alert and active to bear this witness to our faith, to take hold of imperilled souls, to rouse them from false and fatal securities, to point them to the swift-coming doom, to snatch them as brands from the burning. Can there be any doubt that this were the most triumphant demonstration of an orthodox belief?

Oh, when shall truth be obeyed as well as heard? How little is it expected that any sermon shall take effect that every prodigal shall

voice, and say, "I will go unto my Father;" that every idler shall harness himself to work; every drone wake his inert, slumbering strength; the slack gird their loins anew for the race; the erring forsake the lie which their right hand clasps; and all men welcome God's rule in them and over them! Why, there is truth enough preached and heard every Sabbath in the year, if it were also *done* to make every Sabbath the birthday of a nation, to lift the dead earth into the joy and beauty of a renovated life, to girdle round the world with light and praise.

#### THE VALUE OF TIME.

MANY and varied have been the estimates of men in reference to time. This difference of valuation has doubtless arisen from the ever-varying aspects which, under different circumstances in the experience of men, it has been made to assume. Granting that it is valuable; that, like silver or gold, it is an object of desire, and that, could it be earned, it would be one, too, of pursuit; granting this, it must be evident that its value will be proportional to its extent; so that could we, by the aid of any arithmetic, determine the value of an hour or a year, we might then hope to ascertain with equal accuracy the real value of the whole term of our life.

But how differently from this is it regarded and estimated by the mass of men! Not only do different individuals think differently of the value of time, but the same individuals, under different circumstances, and at different and distant periods of life, regard and estimate differently too.

As a general thing, for example, the young,—blossoming with health, and buoyant with hope,—think but little, and feel far less, of the importance and value of this precious boon. It is to such generally the veriest trifle; while to others, as the aged, the sick, the dying, and the dead, it appears invested with a value such as the language of mortals is inadequate to express. But is not time *ever* and *equally* valuable? Is it not inherently, intrinsically so, in itself? Or does it owe its importance and worth to the changing and passing circumstances of mankind? In other words, is one day or one hour more valuable than another? This is really an important question,

and one which deserves our deepest consideration. There is no doubt, whatever but that the circumstances into which we are thrown, and over which we have no control, to ourselves, at least, necessarily and greatly affect the value of time; and this being the case, if it is true that one period of our life, one portion of our time, is really to us more valuable than another, it becomes a question of the highest importance, What is this period?—When is that time? Which and where are the golden links in the chain of life? Are they found in youth, in manhood, or in declining years? The question is important, and the answer is not difficult.

Much of our time, as that of infancy and old age, is little more or better than a mere blank on the page of life. During such periods, not only are we useless, but even burdensome to ourselves and others. These are days of weakness and darkness, and frequently they are many. To the latter of these periods the wise man evidently and strikingly alludes when he says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." And of the former the Psalmist speaks with equal clearness and significance when he says, "Childhood and youth are vanity." We have therefore only to subtract the dawn and the decline, the opening and the close, from the short day of life, and we are at once presented with the most valuable portion of our fleeting time.

But from the lives of many, other and large subtractions must be made. Disease, originating with their birth, is their daily and sorrowful companion to the darksome tomb. In the experience of such it would be difficult to determine the most valuable portion of their transient time. Such can hardly be said to live. Their existence is one dreary waste, sunless, sterile, desolate, and dark.

Others, again, though not wedded to disease, have nevertheless appointed them days and months of languishing and pain, so that the time which is most valuable, that which may be turned to the highest account, and which, by means of diligent and constant exertion, may result in mental and moral improvement, is short and precarious in the extreme.

But, as well as the brevity and uncertainty of time, there are other considerations which invest and stamp it with a value and importance unspeakable and supreme. While it is short and precarious, it is also and equally irrecoverable. In this respect it differs strikingly and widely from many, or from most of our temporal blessings. Property lost may be replaced; friendship destroyed may be renewed; and health, though injured, may sometimes be recovered: but time once past never returns, or, if wasted can never be redeemed.<sup>4</sup> It is given to all, but it can be purchased by none. And surely it should never be forgotten that *that* which is thus irrecoverable; that, which when lost no ransom can restore, is necessarily ever and rapidly wasting away. As we cannot recall it when past, so neither can we retain it when present. While we think of it, it is departing from us; so that however much or little may yet be granted us, it is certain that what remains was never so limited as at the present moment.

If time be regarded as a possession, *neither* of us was ever so poor as at the present hour; and yet, regardless of this solemn and striking truth, how many are there who

"Quite unfurnish'd for the world to come,  
Are counting on long years of pleasure here!"

But can anything be more unwise or irrational than this? To depend, indeed, on that which is really possessed, that which we have earned with our own hands, and to which, therefore, we lay claim as our right, is altogether uncertain and unsafe; "riches make to themselves wings and fly away." But to depend upon that which we never possessed, which in no sense was ever ours, and to the possession of which we had consequently never even the shadow of a right,—to do this, can be regarded only as an act of the most egregious and consummate folly; and yet such is the conduct of those who arrogate to themselves an hour of the future. We are debtors alike for the present and the past, for "it is of the Lord's mercies we are not consumed."

But that which invests time with the utmost value and importance to man, is the fact that it is given to prepare him for another and higher state

of being in the world to come. This one thought, apart from every other, confers infinite worth on each passing hour. If there were no hereafter,—

"If, when men die, they cease to be,  
Returning to the barren womb of nothing,  
Whence they sprang,"—

then might we say with somewhat of propriety, "Let us eat and drink, for to-morrow we die." But not only is there *after* hereafter, an ever-advancing, yet unending future; but (as we have already intimated) that hereafter is closely, and inseparably connected with, and related to, the present. It is the day of the dawn; the manhood of infancy; the harvest of seed-time: and thus it is with regard even to the few fleeting years of our present passing life.

Even *now*, in the experience of mortals, the past, the present, and the future are not only conjoined, but are found necessarily and greatly influencing each other. This is true of our entire being. Physically, mentally, and morally, "the child is father to the man." In other words, the present and the future find and leave us what the past has made us. What we are now, may be anything but what we might and ought to have been; nevertheless, it is the result or product of the past, and will assuredly and greatly influence the future. "Whatsoever a man soweth, that shall he also reap." Nor is there a day or an hour of our present, any more than of our future life, during which either this sowing or reaping is known to cease.

The present world has been fitly represented as one great school, in connection with which there are neither truants nor holidays. But in this school, though there are no truants, there are many triflers. With how many does time hang as a heavy weight; and notwithstanding that every plan is devised, and every expedient resorted to to relieve it of its tediousness, and to make it pass pleasantly, after all it is a burden grievous to be borne. But for such individuals, time will soon have counted its last revolution, when that fearful futurity, for which the present is given to discipline and prepare them, will burst on their vision like a volcano charged and burning to its very centre.

To learn, then, the value of time, we must regard it especially in relation to the future, as that which is given to fit

us for immortality. And regarding it thus, who does not tremble at the thought of possessing it? It cannot be bestowed in a single instance in vain. The obligations under which it lays us are great, unending, and ever augmenting. We cannot escape them, and not only so, but the account of our stewardship will shortly be demanded, when a voice will proclaim, "Unto him that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

J. BURGESS.

*Long Melford, Suffolk.*

#### TEST OF SPIRITUAL INERTIA.

SITUATED as we are, by a gracious Providence, in this land of peculiar Gospel privilege and blessing, where the beams of Divine illumination centre, as it were, in a focus of light and liberty, unequalled upon the surface of our globe,—here, surely, we must look for the bulk of those God-fearing, world-despising, redeemed ones, who, as the bulwarks of truth and righteousness, embody alike in principle and practice all that is Christ-like, heavenly-minded, and spiritual. If here, in the hearts of those who form the mass of our churches—these Divine lineaments are wanting or stunted in their development, we shall vainly search for them on other shores. If here the plant of holiness flourish not in full vigour and maturity, in this clime, rich in every property of soil and sunshine suited to its growth, cheered by the rays of the Spirit, quickened by the breath of Heaven's ambassadors, refreshed by every respiration of that atmosphere in which Christian communion exhales its invigorating perfumes, and watered with the showers of Divine grace and consolation—if here the fruit of the Spirit be not found in full perfection, whither shall we turn? But to prove if the hypothesis be justified by actual observation, we must consider where we shall find the evidence of these fruits of holiness in the conduct of believers. How gladly we may suppose, after six days' wear and tear in contact with the world, do they hail the return of that season of rest, the gift of their Divine Benefactor and Lord—the Sabbath. What value must attach to its hours; and with how much delight do the tribes

of our spiritual Israel repair to the place where prayer is wont to be made, and God, in gracious return, diffuses His graces down. There the Christian catches a breath of the gales wafted to refresh his weary spirit from that land where his best affections lie, his heavenly home, for the realization of whose perfections and joys he pants; here he catches a sweet foretaste of future bliss, while for a time the pursuits, trials, and perplexities of life are left at the foot of the mountain, and he ascends in worship and hallowed communion with his God. What value must and should attach to such seasons! how should their return be anticipated with eager desire and all-pervading anticipation!

The Christian's home being heaven, and this world only his scene of probation, a mere vestibule to a brighter and nobler sphere of being, an outer court of the inner temple, where all is holy and undefiled, while much of impurity and taint mixes with all the scenes and circumstances of earth; a fitting realization and appreciation of present disabilities and hindrances, by the renewed mind should tend to make all sublunary scenes and associations sink in his esteem, while viewed in comparison with the paramount attractions of that better life, towards which his hopes aspire and his steps are continually tending.

The world, and the love of it, should be conquered, brought into subjection, and made in all circumstances subsidiary to the grand aim of the Divine plan in man's being (in which the renewed subject must inevitably participate), the enjoyment of its Creator, Sanctifier, and Redeemer, here and hereafter, in a steady striving after an advancement of his glorification. This would create the Christian's attitude of deadness to secularities, and conversely, vigour and energy in all that relates to his spiritual well-being, personally and relatively.

Admitting, then, that all this may be included in his value of, and delight in, the privileges of the Sabbath, that his conduct and demeanour bespeak such a state of heart as we have endeavoured to describe, we may naturally conclude that the early recurrence of such a season, with all its blissful realizations and anticipations, its anti-worldly spirit, would be a cherished object of desire. View, then, its ap-



proximation in the intervening services of the week-day, where, as being more restricted—would that they were far less so—than the great miscellaneous congregation, a nobler spirit pervades the assembly; strength and vigour are instilled into the sinews, and the armour burnished, destined to battle with the armies of the alien. Where, at these seasons, are the majority of our church-members? In the exercise of the utmost degree of Christian charity, can we grant them a lawful cause of absence from these springs of consolation by the way? How must the heart of a devoted pastor, earnest and anxious for the spiritual advancement of his flock, sink within him, when at the prayer-meeting or lecture he views the numbers who waited on the words of life as they fell from his lips on the past Sabbath, now diminished to the small remnant his eye might easily number! Here, we aver, without injustice, is the occasion from which to estimate the spiritual vitality of the times in which we live, to test the strength of Zion's stronghold; alas! that it should so betray her weakness.

The pastor of one of our most flourishing churches has confessed his inability to account for the mysterious fact that the increase of attendance at weekly services does not nearly keep pace with the proportionate extension of his church-members—a humiliating fact of our day. And if this indifference is visible to the outward means of grace, what must we augur of the relative interest maintained in those social and more private acts of devotion in the due estimation of which is manifested the vigour of that inner and hidden Christian life which springs forth from a close and consistent walk with God? If prayer be estimated by the saint as it truly should be, the vital spring of action as regards his spiritual life, surely the house of prayer should be dear to him, cherished by ten thousand ties of sacred obligation and invaluable privilege. In neglecting it, he manifests a culpable indifference to all these; an undervaluing of the means of grace, the special divinely-appointed means of man's conversion and edification; he inconsiderately fails in duly upholding his pastor's hands, and in lending his aid, by his presence, in cheering and animating him in his

arduous and difficult work. By his absence he helps to dispirit the hearts of his fellow-members, and in a measure to bring discredit upon the consistency of his profession; yea, he does what in him lies to tempt God to remove that blessed light of Gospel truth which now shines so brightly, but which, if not appreciated at its just worth, may, in righteous judgment, be again withheld, and cause us to feel the value of the blessing in its loss. Because the opportunity is easy of access, and no reproach attaches to the disciple of the cross, but rather to the avowed unbeliever, the barrier separating the Church from the world is lowered, the spirit of the latter encroaches on the former; and while commerce and secularities are allowed to assert their undisputed right to absorb the thought, attention, and activity of the six days of the week, in too many instances the seventh alone has to serve the double purpose of impairing the exhausted faculties of the frame, and furnishing space for the higher claims of religion and godly consistency. Speaking as unto Christian men, to those to whom it applies, Christians and brethren, ought these things so to be? S.

#### STOP AND THINK.

"I thought on my ways, and turned my feet unto Thy testimonies."

THE want of reflection is the fertile cause of serious and incalculable misery. Thought is expended on the visions of the moment, the dreams of time, the uncertain future. Thousands pass on to eternity, and to judgment, and never stop to think or make the inquiry, Where am I going? The salvation of the precious soul is buried beneath the rubbish of earthly care and the unceasing pursuits of life. There is a constant, uniform, restless activity, a concentration of the noblest powers of the mind on the shadows of time. The revelations of God, the threatenings of the Divine vengeance against sin, alarm not, or suffice to arrest the torrents of iniquity which everywhere abound. There is a magic spell in life's pleasures, which decoys only to destroy. Fearful, indeed, is the condition of all who never pause to reflect on the consequences of a sinful course. The want of serious

thought is the real cause why so many live destitute of real religion. The neglect of a diligent reading of the Scriptures is inevitably followed by a righteous retribution. God never can bless that soul with light, and love, and heavenly influence, who despises or treats with indifference the Divine revelation. Wherever prayerful study of the Bible is diligently pursued, it follows, as a consequence, that the land becomes enlightened, converted, sanctified. The use of means to insure a harvest of spiritual blessings, is as imperative as the diligent sowing of seed in the ground to produce its natural fruits. How astounding is the fact that the careful, attentive search after Divine truth is lost sight of, because there is no moment for reflection on the great aim and end of life! God has endowed his creatures with the highest faculties, given them reason, judgment, and understanding—all, indeed, for the sole purpose of advancing their happiness, and promoting his own glory; and yet these powers are prostituted to the most debasing pursuits, sinful pleasures, and endless follies; and what is more striking, is the uncertainty written on all which hourly transpires, either in the accumulation of wealth, personal aggrandizement, elevation in society, or aspiration to honour. Death may come with every fleeting breath, and bury for ever the mirth and gaiety of the careless, thoughtless, trifling heart. There may exist conviction of the danger of continuing in the routine of earthly schemes, and maddened delight in a sensual and debasing course; but how often is the voice of conscience drowned by excuses frivolous as they are sinful. The absence of reflection on the awful realities of the invisible world, personal accountability, the judgment to come, is the source of endless ruin to thousands. My object is, to lead to the conviction, to fix the thought, to fasten the truth on the conscience and the heart, that no one can ever expect a change of character, a preparation for death, a meetness for heaven, until there is formed a settled determination, a decided, earnest resolution to reflect on the momentous question, Am I saved, or am I not? There is no time to be lost or frittered away, lest by the mere act of delay for another hour, the opportunity should pass away for ever, and the

soul be irremediably lost! My reader, have you ever solemnly, carefully gained a few moments of that precious time, which God has given you, to deal honestly, truthfully, and faithfully with your own conscience? Have you sat down in the silent chamber, and taken the Bible, and opened the sacred leaves, and lifted your heart in fervent prayer to God for the help and influence of his Holy Spirit, to enlighten your dark mind to comprehend the glorious truths which are there wondrously unfolded? Have you urged your prayer to Him who is the Hearer of prayer, that he would bless you, and shed the light of his countenance upon you? Have you weighed the important truth, that you are bound to love God as much as the bright angels in his immediate presence? Have you considered deeply and thoughtfully that without holiness you never can enjoy the bliss of heaven? Have you pondered the solemn words, "The soul that sinneth shall die"? Have you read that none shall be admitted to share in the glory to be revealed, except those whose names are written in the Lamb's Book of Life? Have you understood that unless you are washed from your sins in the blood of the Lamb, justified by faith, and sanctified by his Spirit, you can never see the face of God and live? Have you been mindful of the one thing needful? Have you wept over your sins, which have pierced the heart of the Saviour, and deeply repented of past transgression? Have you fled to Jesus for salvation from the wrath to come? Have you stood in fear lest the judgments of God should overtake you while yet unconverted, and trembled in the thought of appearing before a holy God? Have you regarded the Sabbath as a day of delight, and rejoiced to go up to the tabernacle of the Lord, and keep holy his day? If not, you have never reflected on the momentous question of your personal salvation; you have never adopted as your own the language of the Psalmist, "I thought on my ways, and turned my feet unto Thy testimonies." Well may it be said unto you, Stop, and think, before it be too late; before the approaching tempest of Divine vengeance overtake you, and you die in your sins, a Christless, lost soul! "The kingdom of heaven suffereth violence, and the violent taketh it by force;" in

other words, you must labour to enter into the strait gate; there must be no excuse, no delay, no parleying or compromise with the world. Your loss by the neglect of prayer and strong crying to God, may lead to endless ruin; a good resolution broken may be followed by eternal regret! There is no moment like the present for turning with all your heart to God. Neglect the invitation, disregard the Divine threatening, lay aside the call to repentance and holiness of life, yield to indifference, and you will find that the heart will become harder, still more alienated from God, and opposed to his righteous will. When the Word of God does not become a savour unto life, it inevitably proves a savour unto death. None can sin wilfully, deliberately, and with perseverance, without the most fearful consequences. God will not be mocked; every sin is recorded, and every feeling of disobedience; motives are weighed in the balance, and the working of the mind, in all its deep secrets, is set in the light of his countenance. Past history is known, only to be unfolded in the great day of account. Who can stand that fiery ordeal out of Christ? Who can endure the wrath of the Lamb, dying impenitent? Who can look to the awful seat of judgment without trembling, under the weight of accumulated transgression? "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" "It is a fearful thing to fall into the hands of the living God!" Fly, then, to the refuge set before you in the Gospel! Stop, and think now, while the pulse beats, while the heart throbs, and rush not heedlessly, carelessly, presumptuously into your Maker's presence; lest appearing there without the wedding garment of a Saviour's righteousness, you become banished for ever from his glorious presence. What a thought! Heaven lost, and the soul ruined!

F. S. G.

*Tiverton, Devon, December, 1854.*

### THE CHURCH THE WORLD'S ONLY HOPE.

If we cannot rely upon the Church, by the blessing of God, to save the world, there is no hope in any organization; the pall of eternal night must hang over us; gloomy indeed is the prospect. The experiment has been

fairly tried; God's people have been almost trampled out of existence; they nearly lost at one period their visibility by their corruptions, and that period has received the name of the Dark Ages. Whenever the splendour of the Church began to wane, then the darkness and the dampness of spiritual death crept over the earth. The hand on the dial-plate moved backward. The experiment has been tried. Who desires to try it over again? "But the Church is corrupt," says one; yes, and so is thy heart; art thou better? If thou art a follower of Jesus, follow him, come into his fold, eat and drink of the significant emblems of his suffering; be reminded of Gethsemane, the hall of judgment, and the crucifixion; recollect that it is thine own sin that he bore. "Pray for the peace of Jerusalem, they shall prosper that love thee." Art thou wiser than thy Master? Seest thou corruption? Christ seeth much in thine own purification, and then thou shalt have faith to pray for the Church. Be assured that she is the ark to this tempest-tossed world.

Dost thou profess to be His disciple? What right hast thou to complain? Make thine own self pure, and then thou canst consistently call for the purification of others.

Christ will take care of his Church; his word is pledged for it. Do thou take care of thyself, and flee, lest the way of escape be closed!

The Church is corrupt; yes, we know it. But there is no safety in deserting her. It will be like jumping overboard in a dark night. Cling to the ship; she will bring you safe into the haven of eternal rest at last.

The Church is corrupt! Let us labour and pray for her purification. We will not desert her; we cannot desert her! for she is the Lamb's wife, and whom Jesus Christ loves we must love too.

The Almighty's means alone are omnipotent. All earthly resources must fail. The preaching of the Cross anciently was to the Greeks foolishness, and to the Jews a stumbling-block. Thus may the Church appear inefficient to many men, worldly wise. But God against the world! Other plans for the redemption of our race may captivate many, and they may be induced, for a time, to abandon God's ways of doing good; but they shall live to regret the day that they thought

themselves wiser than God; and shall seek, in the bitterness of their sorrow, forgiveness at the foot of the cross.

### THE COLOSSAL INIQUITY.

THE fundamental idea of the common interpretation of the Apocalypse is one of the grandest and most sublime historical generalizations of which the mind of man is capable. It is beyond all doubt true, that out of the city of Rome has grown an ecclesiastical power that stretches back, with dread continuity of history, nearly to the age of the Apostles. It is a no less notorious fact, that from a very early age this ecclesiastical power has acted in adulterous connection with the civil power—first with that of imperial Rome, till by the sword of the barbarians that power was slain; and afterwards with the revived Roman imperial power under Charlemagne, and with the European civil system to which that power gave rise. A dread unity of fundamental malignant principles has run through this vast system from the beginning to the present day. None in the history of this world has ever wielded power so vast, for so many ages, and for ends so malignant. Nowhere on earth can be found such a true and perfect embodiment of the principles of hell. By no power have such inconceivable and unutterable corruptions of human society ever been effected. No other power has ever been so drunken with the blood of the saints. Without a figure, we assert that Rome has been for long ages the centre of deeds worse than could be done in hell itself. In hell there is no want of malignity against God, but nowhere except in a world of mercy, and by men professing to stand as God's exclusive vicegerents on earth, could such enormous deeds of mingled lust, licentiousness, sodomy, fraud, treachery, assassination, gluttony, intemperance, blasphemy, and sanctimonious hypocrisy, be perpetrated, as may be found clustering around the dark history of that apostate power whose centre is at Rome. There is a dread sublimity in the idea of carrying out moral evil, on a great scale, for long ages, to its highest degree of perfection, in order to show to the moral universe to what results the principles of sin, when fully evolved, legitimately conduct. For studying

this fearful science, there is no point of vision in the universe for a moment to be compared with Rome. Like some of the Himalaya mountains, the system of evil that centres there towers in solitary and dread magnificence above all other systems of evil that ever cursed this world—yea, it pierces the clouds, it mounts up to heaven, it reaches to the very throne of God, and calls aloud for the fiercest displays of omnipotent wrath.

### SWIMMING IN CELESTIAL JOY.

How little think earth's gay and busy multitudes of heaven's rivers of joy! A voice from the upper skies has told of "sweet fields arrayed in living green, and rivers of delight," but man does not believe it. Eternal happiness! what comprehensive words, how full of meaning.

Think of the beatific vision of God and the Lamb; think of the sweet society of saints and angels; think of the perpetual exercise of all heavenly affections, the everlasting contemplation of all glorious objects! Oh, think!—no sin, no sorrow there; but joy, pure joy, seraphic joy, and joy for ever! Think of the Christian falling asleep in Jesus; waked up from the bed of death by the music of the skies, and caught up to heaven on angels' wings, he comes into the presence of a smiling God—finds himself within the precincts of eternal day! Glory above, and glory beneath, and glory around, and glory within! the whole soul swimming, as it were, in the pure element of celestial joy. Oh, think of being in heaven with the blessed Jesus and his holy angels, and the spirits of the just made perfect, a thousand years! The bare thought of it is enough to make the heart of the believer, even on earth, leap for joy. Only think of being in heaven, amid all its glories and its joys, a thousand years; and when that thousand years shall have passed away, then another thousand years; and then another, and yet another! Bless the Lord!

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

What did I say?—Ten thousand years! Let every leaf of the forest stand for ten thousand years of celestial joy;

let every dew-drop of the morning stand for ten thousand years of celestial joy; let every star in yonder firmament stand for ten thousand years of celestial joy; add all these together, and even when all these ages heaped on ages shall have passed away, we shall have "no less days to sing God's praise than when we first began." Oh, who can measure the millionth part of, the height, and depth, and length, and breadth of this ocean of eternal happiness—eternal joy! and yet the sinner prefers temporal pleasure, chaffy and transitory as it is, to the whole of it. Only think! he prefers temporal pleasure to eternal happiness! that is, he prefers the rags to the robes, the pebbles to the jewels, the shadow to the substance! Is the sinner a wise man? Men of intellect, judge ye.

#### THE GULF OF ETERNITY.

How little do the gay and busy multitudes of earth's inhabitants realize, as they sail down the stream of time, that they are rapidly nearing the tremendous and bottomless gulf of eternity, nor how soon they will plunge into its measureless realms. Dr. Griffin once discoursed to his hearers concerning it after the following manner:

"We see that our youthful joys were but this morning: we see them withered ere 'tis night—withered to be green no more. The grass can be turned in one hour to withered hay, but the hay can never return to its former freshness. We look back on our early joys and say, 'They are as a dream when one awaketh.' How short was the vision, and whither has it fled? We were just preparing to live, but now we have awoke and found that we have nothing to do but to prepare to die. For what has happened to the joys of life, will shortly happen to life itself. 'In the morning it flourisheth and groweth up, in the evening it is cut down and withereth' in the grave. We have already past the greater part of life's comforts: every hour is carrying us still farther from them; we cannot return, but an irresistible current is bearing us down into the gulf of eternity. There is no return; there is no stop. It will be but a moment, and we must go to our long home and leave the mourners to go about the streets. We

cannot be younger, but we shall soon be dead: and on a dying bed we shall feel the truth of our text and the propriety of its figure more than ever. All our life will seem but a day. And having passed the short day of dreams and shadows, we shall disappear. We shall take an eternal leave of earth, and wing our way to the bar of God. The places which now know us will know us no more. Our lands and houses will go into other hands. Strangers will occupy our substance, and walk over our graves without knowing that we were buried there. Our names will be forgotten on earth. The world will go on as before. The sun will arise and set as usual. Mirth and diversion will be as brisk as ever. None will take thought of our pleasures or pains, while we shall be either mounting the regions of life and soaring high in salvation, or shrieking to the ear of hell and sinking in the pit that has no bottom."

#### THE WITHERED FIG-TREE.

"How soon is the fig-tree withered away!" were the words of the disciples, when they beheld the effect of the Saviour's curse.

When the curse of God falls upon a man, he soon withers. It may fall upon his possessions, and his plans of life. The powers of nature are in God's hands. The storm may bury the vessel, the flames may consume the warehouse, the flood may sweep away the products of industry, and he, who in the pride of his wealth, said, "I shall never be moved," is reduced to poverty. God's curse can as easily blast the wisest plans, as the lightning can scathe the tree.

It may fall upon his family. The idolized child of the prayerless home may be cut down like the morning flower; or restraining grace being removed, he may become the victim of a living death.

It may fall upon his intellect. That mind which has not had God in all its thoughts, those powers which have been perverted to sinful purposes, may be rendered incapable of further voluntary perversion. Reason may be hurled from her throne, and manifold ravings may take the place of wilful disobedience to God.

It may fall upon his conscience. The conscience may no longer admonish him of a day of coming judgment: it may no longer interpose obstacles to check the celerity of his progress towards the pit of despair. It may become seared as with a hot iron. He may be given over to believe & lie, that he may be damned.

Let men beware of forming plans of life without reference to the will of God; let them beware of bringing up children in forgetfulness of God; let them beware of employing their mental powers in perverting the truth; let them beware of sinning against their own consciences, lest the curse of God light upon them! What a withering thing is the curse of God! Who can endure it in this world? Who can bear up under it to all eternity?

#### SECRET PRAYER.

"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."—MATT. VI. 6.

MAN has confessions to make, which no ear but the ear of God should receive. He has dragged the serpent from his den, and must crush his head at the private altar. He has detected in his own heart corruptions, which have convinced him that it is "deceitful above all things, and desperately wicked;" and he spreads his complaint before Him who alone "can know it." He has sorrows of his own, in which no one can participate—wants of his own which no one can supply—obligations of his own which no one can discharge—duties of his own, which no one can fulfil—many of them of an unearthly character—all of them to him infinitely important. He has a personal interest to secure in the provision of the Gospel. He has his own soul to be saved, and his own immortality to seek. He derives his personal strength for the discharge of the domestic and public claims upon him, from private communion with God. He comes from his closet, with his graces shining, like the face of Moses,—all-active to labour,—all-patient to suffer, all-resigned to every event,—all-in-earnest to serve his generation, and to finish his course

with joy. He returns to it, to be consoled for disappointment,—to be pardoned for infirmity,—to be instructed what is the Divine will, from the law of God, upon which he meditates day and night, to be guided in perplexity; and to renew his strength, by waiting upon God, according to his commandment, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

#### SPOKEN AGAINST.

MANY persons when evil spoken of by others are ill at ease. Their quiet and comfort seems to be very much interfered with, and should they, whilst under the influence of these feelings, meet with those whom they regard as the guilty disturbers of their peace, they would doubtless manifest a disposition to mete out unto them their just recompense of reward. Such persons seem not to be aware that they are only increasing instead of lessening the evil, by the very course they adopt. The best way to manage cases of this kind is to take no notice of them at all. To adopt the language of another, "What if people do speak against you? Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you but keep the fire burning and open the way for a dozen slanders. Keep on your course and go straightforward, and trouble not your head about what is repeated, and feel all the better and wear a less frightful face. Slander never killed a sterling character, and it never will; her coat will not sit upon him, without a pull here, and a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude. Let us, you and I, reader, repeat what another has said in rhyme, when we have been talked about or slandered:

"Not all they say or do can make  
My head, or tooth, or finger ache,  
Nor mar my shape, nor sear my face,  
Nor put one feature out of place;  
Nor will ten thousand lies  
Make one less virtuous, learn'd, or wise;  
The most effectual way to banish  
Their malice is to let them talk."

## Lessons by the Way; or, Things to Think On.

### RELIGIOUS LIBERTY.

"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, and all reasoning, and every high thing exalted against the knowledge of God, surprising every thought unto the obedience of Christ, and easily revenging all disobedience." 2 Cor. x. 4-6. What minister or clergyman that either understood his high calling, or sought not to erect a secular or carnal tyranny over spiritual things, would neglect this ample and sublime power conferred upon him, and come a begging to the weak hand of magistracy for that kind of aid which the magistrate hath no commission to afford him, and, in the way he seeks it, hath always been found helpless and unprofitable. Neither is it unknown, or by the wisest men unobscured, that the Church began then most apparently to degenerate, and to go to ruin, when she borrowed of the civil power more than fair encouragement and protection, more than which Christ himself and his Apostles never required. The civil sword \* \* \* always proves, against objects that are spiritual, a ridiculous weapon."

Two things there be, which have ever been found working much mischief to the Church of God and the advancement of truth: force on one-side restraining, and hire on the other-side corrupting, the teachers thereof.

For belief or practice in religion, according to his conscientious conviction, no man ought to be punished or molested, by any outward force on earth whatsoever.

Church discipline is exercised on them only who have joined themselves in that covenant of union, and proceeds only, to a separation from the rest, proceeds never to any corporeal enforcement, or forfeiture of money, which in all spiritual things, are the two arms of Antichrist, not of the true Church.—Milton.

### NEVER DESPAIR.

"We are bad ourselves, because we despair of the goodness of others."—COLERIDGE.

When "we despair of the goodness of others," he might also have said. A curious fact, morally and physically true. To despair of the goodness of others is a bad state of the body, a wrong state of the heart, and an immediate stop to all the efforts naturally due in their behalf. Here it seems eminently true. There is too much croaking in the world. By neglecting exercise, and disregarding the old adage of *mens sana in corpore sano*, one may come to that state where all is seen through an atmosphere of gloom, where the eye seems indisposed to rest upon the good, and is fixed solely upon the bad.

For practice, touching this matter, I would recommend that whenever any one sees all things going wrong, he should directly go to work and obey Cecil's advice—"Do something, do it." A little exercise, of almost any kind, except croaking, will give the world a

better aspect. With the blood well in circulation, and the mind not stagnant, something good may be found almost everywhere—enough at least, to chase away despair, and put hope in its place.

"It is better by far  
Always to hope than once to despair."

"Suppose, for example, one is not fully satisfied with the habitual working of a convention, or any similar body; is he then to despair of all good in the case, of all improvement for the future? Such is not the part of wisdom and goodness. To quote Mr. Tupper again:

"There are chances and changes,  
Helping the hopeful a hundred to one."

"Hope on, hope ever"—work on, work ever, in the line of truth and duty; therein shall we certainly save ourselves, and to say the least, do something for the salvation of others.

### SIR MATTHEW HALE'S JOURNAL.

The following are the rules by which this great man endeavoured to regulate his daily life:

#### MORNING.

1. To lift up my heart to God in thankfulness for renewing my life.
2. To renew my covenant with God in Jesus Christ.
3. Adoration and prayer.
4. Setting a watch over my own infirmities and passions, over the snares laid in my way.

#### DAY EMPLOYMENT.

There must be employment of two kinds: 1. Our ordinary calling, to serve God in it, and perform it with faithfulness, diligence, and cheerfulness. 2. Our spiritual employment, mingling somewhat of God's immediate service in the business of the day. If alone, beware of wandering, vain thoughts; fly from thyself rather than entertain these. Let the solitary evidences of thy salvation, the state of thy soul, the coming of Christ, and thine own mortality, make thee humble and watchful. In company, do good to them. Use God's name reverently. Beware of leaving an ill impression of evil example. Receive good from them, if more knowing than thou.

#### EVENING.

Cast up the accounts of the day. Beg pardon for every thing amiss. Gather resolutions of more vigilance. Bless the mercy and grace of God, which have supported and preserved thee.

### GIVE THE BIBLE TO ALL.

Our own indebtedness to the Bible should constrain us to pity those who have it not. What have we, and what are we, which we do not owe to the Bible and its influences? If we rejoice in our intelligence as a people, in our free institutions, in the general diffusion of the blessings of religion; in peace, prosperity, happiness, let us remember, that

for all these we are indebted to the Bible. If ours is a land of happy families, let us not forget that it is the Bible which has taught us to respect the marriage relation, and rendered us in some measure faithful to the relative duties of life; and hence that it is to the Bible that we owe every endearment of home. Ah! what would our homes be without the Bible—the family Bible.

"The old-fashion'd Bible, tho dear blessed Bible,  
The family Bible, that lies on the stand."

Put that Bible into every house, and you strike a light which shall never be extinguished, the bright shining of whose rays all the darkness of Popery can never obscure; whose blaze shall increase in brilliancy till the millennial glories shall shed their blessed radiance over the earth, when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, and glad voices shall be heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ! Isa. xxx. 26. Rev. xi. 15.

#### IMPORTANCE OF BEING ABLE TO DESPISE RIDICULE.

I know of no principle which it is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance; it is to toss courage and firmness to the winds, to combat with the mass upon such subjects as these. But learn from the earliest days to insure your principles against the perils of ridicule: you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life, if you are in the constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm: resistance soon converts unprincipled wit into sincere respect; and no after time can tear from you those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.—*Sidney Smith.*

#### LOST TIME.

How much do young ladies learn at school, for which they never find any use in after life, nor is it possible, from their circumstances, they ever should! Let the hours spent on music by those who have no ear, upon drawing by those who might almost be said to have no eye, upon languages by those who never afterwards speak any but their mother tongue, be added together, year after year, and an aggregate of wasted time will

present itself sufficient to alarm those who are sensible of its value, and of the awful responsibility of using it aright. When we meet in society with that speechless, inanimate, ignorant, and useless being, called "a young lady just come from school," it is thought a sufficient apology for all her deficiencies, that she has, poor thing, just come from school! This implies that nothing in the way of domestic usefulness, social intercourse, or adaptation to circumstances, can be expected from her till she has had time to learn it. "Poor thing! she has but just come home from school—what can you expect?" is the best commentary I can offer.—*Mrs. Ellis.*

#### THE PULPIT IN THE AMERICAN REVOLUTION.

We mourn the waning influence of the American pulpit. Where the power thence emanating in the stirring days of trial to men's souls, when its ministers stood on that commanding point where they caught the first beams of rising day, and reflected the light in the face of the people? At the revolutionary period, ministers in their earnestness to preach to the times, might have come short in preaching to eternity. So far there was a mistake to be rectified; but they did well to preach to the times. It is among the reasons why religious so tempered political zeal; and, accordingly, why the revolution was without a model, so it remains without a rival. It is well that the struggle came, before the food-eaters to capital, and agents in legislative halls occupied the high seats of moral influence.

#### THE NEXT AGE.

The materialism of this age must pass away, as has passed the quixotism of the crusades. Each has but expressed a stage in the progress of thought; and neither measures the mature life of the soul. It is not so certain to sight, what will be next grasped by this reaching onward to the things before; whether a better reconciliation of the life that now is with that which is to come, or whether a vapouring, misty sentimentalism is to be the spirit of the next age. There are not wanting indications that the materialism of this age is to be followed by a dreamy spiritualism, raising men above the observance of vulgar duties, but not above the practice of the grossest vices.

#### • WILL AND DEED.

One instance in which men use to plead the will instead of the deed, is in duties of cost and expense. Let a business of expensive charity be proposed; and then, as in matters of labour, the lazy person can find no hands wherewith to work; so neither, in this case, can the religious miser find any hands wherewith to give. It is wonderful to consider, how a command or call to be liberal, either upon a civil or religious account, all of a sudden impoverishes the rich, breaks the merchant, shuts up every private man's exchequer, and makes those men, in a minute have nothing at all to give, who, at the very same instant, want nothing to spend. So



that, instead of relieving the poor, such a command strangely increases their number, and transforms rich men into beggars presently.—*Dr. South.*

### INTELLECTUAL CULTURE AND INTELLECTUAL LIFE.

Macaulay remarks, that "The Jesuits seem to have solved the problem; how far intellectual culture may be carried, without producing intellectual emancipation. I suppose it would be only varying the expression of his thought to say, Jesuitical education strikingly exemplifies how much intellectual culture may be superinduced upon the mind, without awakening intellectual life—without developing a spontaneous aptness to appreciate, seek, find, and embrace the truth. The head is filled with the thoughts of others—many ascertained facts and just conclusions. It can reason aright in the circles of thought where it has been trained to move; but elsewhere, no spontaneous activity—no self-directed power of thinking, justly on new emergencies and questions not yet settled by rule—no spring within from which living waters flow."

### „ MICROSCOPIC MOLLUSKS.

On one occasion, we gathered some handfuls of a small univalve shell (*paludina muricata*), which was lying in dark irregular patches on the strand, near Belfast. The weight of four quills when filled with these shells was eighty grains; and, as twenty-two of the shells, with their contained animals, weighed only eighty grains, the number of shells thus enclosed was eight hundred and eighty. The weight of the quills and their contents, when enclosed in a letter, was less than half an ounce; and we were, therefore, enabled to transmit eight hundred and eighty living animals and their habitations, from Belfast to Dublin, per mail, for one penny.—*Patterson's Introduction to Zoology.*

### ORIGINAL THINKERS.

The so-called independent and original thinkers—leaders of public sentiment—are such as anticipate by a little the general progress of thought, as our hill-tops catch first by a little the beams of the rising sun, before they fill the intervening valleys. \* \* \* One familiar with the history of thought may pronounce, with moral certainty, that such and such ideas were never entertained in such or such society, where due preparation did not exist. As we may confidently say, No mountain top can tower high enough to catch the sunbeams at midnight, with equal confidence we may say of many ideas now familiar as school-boy truths, No intellect in ancient Greece or Rome soared high enough above the mass to grasp them.

### LESSON TO STUDENTS.

What you do know, know thoroughly. There are few instances in modern times of a rise equal to that of Sir Edward Sugden. After one of the Weymouth elections, I was shut up with him in a carriage for twenty-four hours. I ventured to ask him what was the secret of his success. His answer was, "I resolved; when beginning to read law, to

make every thing I acquired perfectly my own, and never to go to a second thing, till I'd entirely accomplished the first. Many of my competitors read as much in a day as I read in a week; but at the end of twelve months my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection."—*Memoirs of Sir T. F. Buxton.*

### QUAKER COURTING.

"Martha, does thee love me?" asked a Quaker youth of one whose shrine his heart's fondest feelings had been offered up. "Why, Seth," answered she, "we are commanded to love one another, are we not?" "Ah, Martha, but does thee regard me with that feeling the world calls love?" "I hardly know what to tell thee, Seth: I have tried to bestow my love on all; but I have sometimes thought, perhaps, thee was getting more than thy share."

### ELOQUENT PRAYER.

It always affects us painfully, to hear or to see in print the phrase "eloquent," in connection with prayer. It is bad enough that "eloquent sermons" are so plentifully met with; but to talk of "eloquent prayers" is not only in extremely bad taste, and bad grace, but it is absolutely shocking to our feelings. We have just now before us, a notice in a secular paper, of one of the preachers who acts as Chaplain to Congress in Washington, with the remark, that his "prayers are remarkably eloquent."

### SELF-CONFIDENCE.

My experience, says one whose words ought to have weight, has taught me that, frequently as self-confidence is denounced by our teachers, it is a fault far less widely diffused, and far less dangerous in its tendencies than a timid self-distrust and self-depreciation. Of the powers entrusted to you, think highly and with profound reverence. They are not mere abstractions—figures of speech. I know that God has given to every one of us far greater talents than any one of us can well employ, and far greater than any of us can say that we have conscientiously improved.

### A CURE FOR SLANDER.

Mr. Rowland Hill, on being told that it was expected he should take notice of some unhandsome things which had been publicly said of him, said that he did not consider it necessary to enter into any vindication of himself; and he added—"I have now lived a great many years in the world, and have passed through much of evil report and good report, and I have arrived at this conclusion—that no man can possibly do me any harm except myself."

### PROBATION.

They who are not made saints in a state of grace, shall never be saints in glory. The stones which are appointed for that glorious temple above are hewn, and polished, and prepared for it here, as the stones were wrought and prepared in the mountains for building the Temple at Jerusalem.—*Leighton.*

## Biography.

REV. EVAN JONES.

*Late Minister of the Independent Churches at Wern and Penycae, Cardiganshire.*

THE romantic glens of Llanvihangel Rhosycorn, Caermarthenshire, have given birth to several worthy ministers in the Christian church. Among others, we may mention the Rev. Mr. Davies, Borough, London, predecessor of the present minister; the two brothers, the Rev. David Davies, Hanstead, Essex, and the Rev. John Davies, Neath, Glamorganshire, maternal uncles of the subject of this memoir. There also was our departed brother born, on the 28th October, 1826.

Mr. Jones's parents, Daniel and Anne Jones, Rhiwsaithpren, who are still living, were then, both of them, members of the Independent church of Gwernogle, and the father was for many years a deacon in the church. Another son of theirs is now a very promising student at the Presbyterian College, Caermarthen.

Mr. Jones spent his early years with his brothers and sisters on his father's farm, and pursued the usual occupations of the farmer's sons in the neighbourhood. When a boy, he was marked for the sprightliness of his disposition, and good conduct; and if we are allowed to judge from his future character, he was a very pleasing member of the family, and in school an honour to his class and to the playground.

His parents being religious, the principles and spirit of Christianity were instilled into the minds and hearts of their numerous offspring at the earliest possible stage of life, and their beloved son Evan partook of the important advantages arising from a devotional and earnest godliness both in the church and in the family.

From his boyhood he was a constant attendant in the Sunday-school and all other religious services in the meeting and dwelling-houses of the neighbourhood. He was endowed with a retentive memory, which he, at that age, well stored with many portions of God's word; this he found to be of great service to him in his too-short ministerial career.

When he was about fourteen years of age, his uncle, the Rev. John Davies, Neath, who is a very popular preacher,

paid a visit to his native neighbourhood, and, under God, was the instrument in bringing about a powerful revival in the church. Many sinners were then brought to the Redeemer, and were admitted members of the church at Gwernogle, and among them was Evan Jones. He was one of thirty that were received members on the same Lord's day. Soon afterwards he felt a strong desire to become a preacher like his uncle, John Davies, who, according to his frequent subsequent assertion, had been the means of "turning him from darkness to light, and from the power of Satan unto God."

When sixteen years of age, he was placed under the care of the Rev. John Jones, Rhydybout, who kept a school for the education of young men for the Christian ministry. When that school was given up, he became a pupil of the Rev. John Thomas, Llandyssil, in the spring of 1844. There in the autumn of 1845, he removed to a grammar-school in Caermarthen, under the able conduct of Dr. Lloyd, the president of the Presbyterian College. He was admitted into the college, September, 1846, and commenced to preach soon afterwards. He remained there the usual curriculum of five years, and, after spending his time to the satisfaction of his tutors and his own credit, left June, 1851. He was soon invited by the churches at Wern and Penycae, Cardiganshire, to spend a few Sabbaths among them upon trial. His services were highly acceptable, and he received a warm invitation from both congregations to become their pastor, to which he gave his consent, and was accordingly ordained to the ministry among them October 15th, 1851. His field of labour was extremely promising, the congregations and churches rapidly increased, and he seemed admirably to suit the place, and all hoped that his stay among them would be long and his labours crowned with consummate success. But human hopes have ever been doomed to be blighted. Our Heavenly Father has expressly said — "My thoughts are not as your thoughts; nei-

“*thier are your ways my ways.*” His health began soon to fail. Though possessed of a robust frame, he showed symptoms of a pulmonary disease, which interfered with his duties as a minister in less than a twelvemonth after his ordination. His congregations being situated on the sea-shore, the keen sea-air of Cardiganshire was too strong for his decaying constitution. He retired for a few weeks to the more inland residence of his parents. Then he returned to his beloved locks; but he was again compelled to leave them and retire further to the country. He often afterwards tried to stay among his people, but in September, 1853, he took his final leave of them. He returned to his father's house with a broken constitution, but with a spirit resting upon the promises of the Scriptures and the atonement of the Saviour, and resigned to the will of his Father. After months of severe suffering he took leave of this vale of sorrow through the valley of death, under the guidance of One who never lost his way. He expired on the 27th December, 1853, a day on which another more renowned servant of God, the Rev. William Jay, of Bath, went to his rest. His remains were buried in the churchyard of his native parish. He left an unsullied character after him, and his loss will long be lamented by many; he possessed a firm and resolute spirit, and a strong understanding; his integrity and amiability made him respected and loved by all that knew him. Had his life been spared, he would undoubtedly have been a very beneficial pastor, and influential in the connexion to which he belonged. *Requiescat in pace.*

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REV. MICHAEL JONES,  
BALA, FORMERLY OF LLANNWCHLYN.

DANIEL JONES, an able-bodied man, and an individual of great determination, was the father of the Rev. Michael Jones, and was originally from the neighbourhood of Llanybyddar. He was the son of a farmer, and was early obliged to leave home on account of his step-mother's unkindness, and to go elsewhere in search of peace and a livelihood. In course of time he married, and had by his wife Mary, five sons, and I believe also a daughter, who, if I rightly recollect, died when young. Jacob, the youngest but one, died a great many years ago; John, the eldest son, died a few months before Michael; and Evan, the second son, died after Mi-

chael, as he became, with his wife and daughter, a prey to cholera during its last visit to London, where he resided. Daniel, the youngest son, is the only one that survives. Daniel Jones and his wife Mary were strong in body and mind, as well as the family of children with which they were blessed; and it was a family peculiarity to be possessed of unflinching determinations.

When their third son, Michael, was born, in 1785, Daniel and Mary Jones lived at a place called Aipht, near Nenaddlwyd, Cardiganshire, and they soon afterwards removed to a small farm, called Ifosyponbun, where Mr. Michael Jones spent a good portion of the days of his youth. His brother Evan and he seemed to be, of all the children, the most fond of each other, and when children together at home, they took into their heads to learn the multiplication table before going to sleep in bed. The parents were always favourable to religion, as Welsh people generally are, though they were not professedly religious till a late period of life. They always taught their children to behave with propriety. The strong religious feeling created in the neighbourhood, more especially by the piety and extraordinary eloquence of the late Dr. Phillips, Nenaddlwyd, made it difficult for persons, were they so minded, to be very godly in any part of that vicinity. Daniel Jones died a member with the Wesleyans at Capel Vicer, and Mary, his wife, was a member with the Calvinistic Methodists at Ifosyflin, and were buried at a very old age, in the graveyard of Hen Fenyw church.

The small farm of Ifosyponbun soon became too small to support the increasing family of Daniel Jones, and the eldest children were obliged to quit in search of employment and support elsewhere. Michael was obliged to enter into service, as in Wales farmer's children of considerable respectability are sometimes obliged to do. He was a man of moderate tallness, but very powerful, and of gigantic bone. As he was always very steady, and more than ordinarily active, he soon became a favourite with his employer, so that finally all the buying and selling was entrusted to him. In course of time, he determined to leave service, with the view of becoming mason. His brother Evan had at that time earned a good sum of money, and advised him first to go to school, and promised to supply him with the means, which he did, and became so enamoured with learning that he never afterwards gave up its pursuit. As he had been early impressed with religious truth, it may be supposed that this love of learning had some influence to turn his attention to the ministry. Soon after this, he went to Lampeter and learnt to be a bookbinder. Some genteel individuals may be disposed to blame for referring to the humbler days of Mr. Michael Jones, while they pride themselves, perhaps, upon being the disciples of Jesus, the son of Joseph, the carpenter. It is no disgrace to have been born in a humble sphere. But however high we may be, there is no honour due unless we make an advance.

In an old church-record at Nenaddlwyd, we find it stated that he was received mem-

ber there, September 27, 1807, when Dr. Phillips administered on the occasion. Though Mr. Jones was eminently religious, he frequently stated that he could refer to no particular period when he received impressions more than ordinarily powerful. His conversion, which none that knew him doubted, was not the sudden flash of the lightning, but the slow and sure coming of the dawn, where no precise dividing line between night and day can be pointed out, by showing exactly where the night ends and the day commences, though they be as different from each other as light from darkness.

Dr. Phillips, seeing that Mr. Jones possessed talents, soon advised him to turn his attention to the ministry, and he delivered his first sermon at a farm-house called Penrhwi. He went to Mr. Davis's Academy at Castell Howell, a name that will ever be respected in Wales as associated with learning of the highest sort, though the religious views of the gentlemen be deplored on account of Unitarian tendencies. Mr. Jones always said that Mr. Davies, of Castell Howell, was the most able scholar he had ever met. Mr. Jones not being able, for want of means, to proceed with his educational course, was obliged at intervals to work and keep school in order again to return to Mr. Davies, of Castell Howell. At this time we find him keeping school for some time at Nenaddlwyd.

After spending some years in this mode of preparing himself for college, he finally entered the institution the Independents then had at Wrexham, over which Dr. Jenkyn Lewis presided, under whose tuition he was for two years, and for whom he had very great respect. Dr. George Lewis, of Llannwchllyn, was chosen his successor, and Mr. Jones was for two years more under the care of this gentleman. The Revs. Messrs. Williams, of Wern, Everett, of Denbigh, now of Utica, New York, N. A., and others, were among his fellow-students. As a student he was persevering, punctual, and successful; he thoroughly enjoyed the confidence of his tutor and fellow-students. While at college he was quite the reverse of Mr. Williams, of Wern, who was a great preacher, but no scholar; Mr. Jones was, on the contrary, the best scholar then in college, but did not pay so much attention to preaching. Though he afterwards became great as a preacher, it was more owing to the divinity and thought his preaching contained than to what is generally termed eloquence. He was eminently the philosopher, and not much of an orator; and more of a Socrates than a Demosthenes. As men of his class generally are, he went to the extreme of living solely in a world of intellectuality, and would not condescend to rouse men's passions. He had a talent to treat with indifference quite his own, every kind of public speaking that had to recommend it only a graceful manner of delivery, or merely the melody of voice.

When he completed his educational course at Wrexham, he was chosen to succeed his tutor, the Rev. George Lewis, D.D., as the minister of the Independent Church at Llannwchllyn, then called Presbyterian. The church was numerous and wealthy, accord-

ing as things were then reckoned, and promised him a salary of £20, which was considered a good pay for a minister in those days in Wales. He had to keep a school founded by Dr. Daniel Williams, which more than doubled his income, which he continued to do till the day of his death. He was ordained at Llannwchllyn, October 10th, 1814, where he remained for twenty-eight years. He was so energetic, punctual, and economical, that he managed to leave college without being a halfpenny in debt, and that solely through his own efforts. With such a basis of character, a man like Mr. Jones, whatever the difficulties of his life be, could not help being finally successful. He had a sound judgment to calculate, a heart to work, and courage enough to dare. The doctrine then preached in Wales amongst Dissenters of all denominations was Antinomianism, or high Calvinism. The young ministers of the Independents, amongst whom Mr. Jones was conspicuous, imbibed the sentiments of Dr. Edward Williams, of Rotherham. He, Messrs. Williams, of Wern, J. Roberts, Llanbrynmair, C. Jones, Dolgellau, Everett, of Denbigh, Morgans, Machynlleth, and others of the same school, set about preaching moderate Calvinism, and had against them the old ministers, with the whole body of the Welsh Methodists, and John Elias at their head, with all his eloquence breathing out threatenings and damnation against the Socinians as he insinuated they were. "The Presbyterian body in America have split upon the same question, into the old and new school. John Elias, though a great and good man, was a hot-headed Calvinist of the old school, and Mr. Michael Jones, Mr. C. Jones, Dolgellau, Mr. Roberts, Llanbrynmair, Mr. Morgan, Machynlleth, Mr. Edward Davies, Trawsfynydd, etc., were Calvinists of the new school. John Elias preached, wrote a little, and roared most vociferously, like the old theologians, and had others to help him; but onwards the movement went against the old theology, so that nothing less than a complete revolution has been effected by this time in the religious mind of Wales. Methodism is only a monarchical form of religion—hence we have Dr. Bunting at the head of the Wesleyans; and John Elias was formerly, in Wales, in a similar relation to the Welsh Calvinistic Methodists. Indeficiency, on the contrary, is a democracy. Hence we have several individuals, equally conspicuous, fighting the battle of religious reform in Wales against antiquated ideas that had proved exceedingly pernicious.

The churches had not only been lulled to sleep by Antinomian preaching, but had become hostile to reform. The Sunday-school was an abhorred idea. Mr. Jones, on the contrary, became a great advocate of this institution, which afterwards proved such a blessing to Wales.

It is a peculiarity of Dissent in Wales to have a meeting, on one of the week nights, called "Cyveillach," *viz.* "seiat," a corruption of the word, society; in which the members relate their religious experience, or expound some portion of God's word; and in which the conduct of the different mem-

bers are brought under consideration. In this way, great power is given to the lay-members over the church, and such as may be gifted with a power to exhort and to give counsel, have in this meeting an opportunity to make themselves useful. At Llanowchlyn, however, some mischievous, but crafty, men had crept into authority, who had, previous to Mr. Jones's going there, proved themselves cunning anti-minister men. They held the doctrine that the minister was the servant of the Church, and not the servant of Christ to guard the interest of the Church.

In the year 1816, Mr. Jones was joined in marriage to Mary Hughes, the third daughter of Edward Hughes, Esq., Cwmearnedd, Llanfyrmair, by whom he had five children, three daughters and two sons; the youngest son being dead, having departed this life a short time before Mr. Jones, when he was twenty-four years of age. As Mr. Jones had married without consulting the leading men of his church, when they heard that this had taken place, they immediately held a meeting to consider the matter. They, however, did not venture to say anything, but bided their time.

Robert Roberts, Tyddynvelin, was the ruling man in the church, a wealthy farmer, a good scholar, and an excellent preacher. He was always very friendly towards Mr. Jones, and always remained so; and his wife, Margaret Roberts, was one of the most pious women. Unfortunately his circumstances became embarrassed, and being indebted to many of the members for large sums of money, he was hurled from authority, which was the commencement of a lengthened time of troubles for Mr. Jones. There was a tailor in the church, called Hugh Robert, a man of great cunning, and coolness, who assumed great zeal for orthodoxy, and was very sanctionious. All the Llanowchlyn people were proverbial for their theological discussions, but Hugh Robert was considered the hero of what the old people considered orthodoxy, or Antinomian sentiments. Hugh Robert was the rival of Robert Roberts, and the downfall of the latter was of considerable advantage to the former. Moreover, when Hugh Robert heard of any members walking unruly, especially if they were farmers in good circumstances, he went very officiously to visit them, generally with a pan in hand—and so well could Hugh Robert manage the matter, that he seldom returned home without a pannell of good milk, frequently with a good lump of butter in it, and sometimes with a good cheese under his arm. Such gross sentiments man sometimes is capable of connecting with the sacredness of religion! Hugh Robert had great influence over John Williams, Ty'nbyryn, a well-meaning farmer, but not of equal capacity with Hugh. They were both great zealots, and very hot-headed on behalf of high Calvinism, anti-Sunday-school, anti-minister, and anti-everything that was new, whether it was an improvement or not, to consider which they never took the trouble. Nothing would do for them but the old doctrine, and the old doctrine in the old form, and promulgated in the old ways. They were both emboldened after the downfall of

Robert Roberts. It is the fashion in Wales for tailors in country places to go about to different houses to work, and not at their own shops at home. Thus Hugh Robert had a good opportunity to spread his sentiments, and to work people up against the new things preached and patronised by Mr. Jones.

Things were similarly situated in some other churches, Machynlleth, Talybont, Llanvyllin, etc., with a sprinkling here and there of individuals, that sympathised with this party, which was only a small minority—but a thoroughly desperate minority, that was determined to pull the castle down on their own heads, rather than deliver it peacefully up to the enemy. Llanowchlyn, however, became the field of battle. Charges were preferred against Mr. Jones, not for any immorality of conduct, which no one ever could cast any reflections upon, but of being a heretic, and preaching doctrines that were not sound. A meeting of ministers was called, and both parties agreed upon having the following individuals—the Revs. W. Hughes, Dinas, J. Roberts, Llanfyrmair, W. Williams, Wern, J. Lewis, Bala, C. Jones, Dolgellau, E. Davies, Trawsfynydd, E. Davies, Cefnau, R. Everett, Denbigh, Thomas Jones, Moelvio, and D. Morgans, Machynlleth. Mr. Jones stated to them what doctrines he preached, and showed that they were the same as when he received their invitation to be their pastor. The ministers unanimously agreed that he erred neither in word or works, and his opponents were told there and then that his doctrine and life were blameless. These ministers were then the leading men of the denomination in North Wales, and distinguished for piety, intelligence, and influence. Still this party of illiterate and ignorant country people, a minority of the Llanowchlyn church, were resolved not to receive the advice given them by intelligent ministers, that with all Christian love desired their welfare. If before they were mad, they now raved, and with redoubled energy cried out “heresy,” and withdrew from communion with the church; but received no support from any minister connected with the denomination, except in one case. But the Welsh Calvinistic Methodists, to their great discredit, took them by the hand, and supplied their pulpit for years. Methodism in Wales has since become quite a different thing, and is improving every day through the very truths it endeavoured to suppress at Llanowchlyn and elsewhere. To some extent it is still in the rear, but coming on with a quick march.

The “old people,” as they were called, put their heads together and contrived how they could become possessed of Mr. Jones's chapel. Law was resorted to, and he was served with a writ or warrant in 1823, and again in 1824, and again before the end of the same year. Mr. Jones was put to great expense to defend himself. Mr. Jones is frequently blamed by those that are ignorant of the matter, for going to law with his people, while the very reverse is the case. Going to law was as far from entering his head as going to the moon. But surely it was a hard case for a minister to quit his chapel and

congregation to gratify a few disturbers; and it would be a most dangerous precedent, which if followed out, there would be but little security for chapel property, and we should never rid ourselves of disturbers gormandizing in their demand for chapels. Mr. Jones, however, through the losing some deed and some legal frivolities and tricks, was finally defeated, and turned out of his chapel. The congregation for a number of years assembled at an out-building at Weirgloddwen; and the writer of this memoir must say that he and others that worshipped for years in the straw-thatched building at Weirgloddwen never enjoyed such religious feasts as they had there. There was such a striving to understand the word of God, which was the characteristic feature of Mr. Jones's ministry, and his people were so thoroughly imbued with the same spirit, that love and spiritual health were the attendants, and the religion was real. Mr. Jones and his people prospered. His pay was not sometimes above £5 a year; but he had a small farm and a school, as well as the property he had with his wife; and with a philosophic indifference, he never took things too much to heart. Besides, all the ministers were with him, and the board of the three denominations in London supported him, as his case was considered one of general interest. The Old People, however, were evidently under the visitation of heaven. They had an immoral man for their minister, and from one step of immorality to another he came tumbling down from the high tower of Antinomian conceit; and the last Sabbath he was with his people, they locked him out of the chapel and literally fought him. Thus Antinomian pride, of which this minister was the chosen embodiment, was dethroned by its own friends. The Old People very soon afterwards, to pay law expenses they had so wantonly incurred, were obliged to come to terms, as they were not themselves able to pay; and Mr. Jones and his friends, rather than wait the decision of Chancery, treated with them; and the Old People gave up the law, as they had not the means of proceeding further. Thus ended the Antinomian persecution, backed by some individuals, nevertheless, whose names we shall not mention, from respect for their families that are now living. Mr. Jones, however, lost all his property; but the Lord never allowed him, or any of his family, to suffer want; and those that were foremost in persecuting this man of God, suffered reverses something very like the finger of the Most High. It is a dangerous thing to fight with heaven. God can make rich Dissenters poor, if they employ their wealth against his will, and support things that he has a mind to overthrow.

Soon after Mr. Jones and his friends returned to the chapel, there was a great revival, and scores were added to the church. No doubt in these revivals there is much that is low and carnal. It was so in this case, and it was not when he was outwardly prosperous that he enjoyed most of the comforts of religion. Religion became more general, but it was not so real. Mr. Jones remained cool and unshaken in the noise and

stir of this revival which was quite a tempest. An American gentleman, from Cincinnati, was the means of originating it. When the people wanted to have their passions roused and their fancies tickled, Mr. Jones, the expounder of Bible truth, was not quite the thing for them. There was deep piety and a heavenly unction to give a power to all that he said, but it did not harmonize with the whirlwind of a revival that had been stirred up at Llanuwchllyn, which, to a great extent, had an unhealthy craving. It worked itself out at last, and died of self-exhaustion. Mr. Jones adhered to the old plan he had of teaching the people, and generally of a Sunday evening he held meetings after preaching, to examine the people how much they remembered of the sermon, when each was obliged to reply, both male and female, young and old. Those that did not wish to join, left after the sermon was over. His ministry was eminently adapted to teach and to ground one in the word of God. He was altogether a man of the Bible.

The Sunday-schools in Wales are more for adults than children, where there is more expounding of Scripture than mechanical reading. In country localities the church frequently separates into different Sunday-schools, meeting in farmhouses or school-houses built according to convenience. In such a place it is necessary for a minister to be able to expound any portion of Scripture, and to be what might be termed a "questioner," that is, to examine the school publicly, which is very popular in Wales. Mr. Jones was considered very capable at this work, and many souls have been blessed through his ministry in these meetings.

Also the "cyveillach," which we have already mentioned, he greatly improved. He turned it to a meeting to expound and apply Scripture, beginning with an epistle, and going on regularly to the end. Under his ministry this was a most useful meeting, and always was well attended. It is seldom that churches enjoy the advantages of what might be termed a spiritual education to the same extent as those which Mr. Jones presided over.

During all this time he was minister also at Bethel, a chapel about ten miles from Llanuwchllyn, and in his connection with that church he was always most happy. The Rev. Mr. Pugh, now of Heol Mostyn, was co-pastor with him for several years in the different small churches below Bala. Mr. Pugh was always greatly respected by Mr. Jones. They agreed in sentiment and sympathy, and in many things they were very much alike. They preached and spoke a great deal in public together.

In consequence of the removal of the college, now at Brecon, from North to South Wales, the ministers of North Wales thought it necessary to have some institution, to prepare young men for the ministry in North Wales. The result was that Mr. Jones was fixed upon as the most adequate to undertake the office of being tutor. He had already under his care a free school, and in connection with this, he generally had a number of young men preparing for college.

From poor young men he generally took no remuneration, and the majority under his care was so circumstanced. In connection with the above institution, he felt it necessary to leave Llannwchlyn, and was invited to Bala, where he settled for the remainder of his life. He was minister there for twelve years. His chief reason for removing was that a town was considered more advantageous for the academy than a country place.

Owing to the care of five churches, Bala, Tynybont, Bethel, Soar, and Llanddervel, the academy, the free school, and his farm, few men worked so hard as Mr. Jones. He was up all the year round between four and five o'clock in the morning. The young men met him in class at six every morning without fail, as he was always particular as to time. At nine he went to school, and was there generally till about ten; and he devoted another hour to the young men, one of the students then taking care of the school. At eleven they were all dismissed; at one they met again, and he remained with the school for about two hours, and devoted another hour or more to the students every afternoon. He preached, thrice every Sunday, and travelled from eight to twelve miles, frequently walking it. This was continued unremittently for twelve years. He had also to attend meetings during week nights, at the distance of four or five miles; at least once every week, frequently more. He did the work of three men, as pastor, teacher, and tutor. He contrived to devote a good portion of time, notwithstanding, for study. Thirty-nine young men were educated for the ministry by him. His work was too much, however, for his gigantic frame, and for two years previous to his decease, he suffered from the complaint that terminated his life. A few days before the vacation, 1853, he was taken ill with gravel, and was prostrated on the bed of sickness.

The Rev. Mr. Edwards, M.A., of Bala, said if he were asked what sort of man Mr. Jones was, he would call him a strong man—strong in body and mind; he knew nothing about flinching and manoeuvring to meet circumstances, but was always a man of eternal morals, and never feared to stand up for truth. He was eminently independent in the formation of his opinions, as well as in the adoption of means to carry them out. This independency of thought and action he carried out in everything, in choice of diet, drink, and dress. He was a plain man, and in person and manners he had much in common with the Rev. John Burnett, only that Mr. Jones was no wit. His failing, no doubt, was his rigour, though it was this unflinching rigour that made him what he was. Sometimes this rigour descended to tyranny, though it never was a selfish rigour; for no one was more self-denying to help persons in need; but a rigour to demand rectitude of

conduct, whether the assent of the will had been gained or not. He was, bodily and morally such a strong man, that he had but little sympathy with the weaknesses of human nature. He always behaved with honour towards all men, and never did anything but was right. He was perfectly free from all ministerial jealousy, would serve at any post, or not serve at all, without being at all dissatisfied. He was a man above trifles. The advancement of truth was the object aimed at by Mr. Jones, and he never cared who had the greatest share of adulation, or occupied the highest seat. Though, to a great extent, a model man himself, he was no hero worshipper. It was the great God and his truth that made him, everybody, and everything, what they were and are, and it was God and truth alone that he bowed before.

He died characteristically. He was no poet, but a man of fact and figures. He was never satisfied with the dreams of imagination, but required proof and demonstration. His wife, seeing him uneasy with the torturing pains that would make others writhe, said, "Well, my dear, it is very hard." "No," he said, in his own cool way, "it is light affliction, which is but for a moment, working for us a far more exceeding and eternal weight of glory." He did not place too much confidence in hymns, and his wife repeated a very popular verse which refers to our tarrying on the brink of the deep Jordan, in fear of crossing. When he heard the word, fear, "No," he said, "there is no fear. Scripture—Scripture, my dear." Then the twenty-third Psalm was read to him, as his interruption prevented his wife finishing the verse, and when the words were read to him, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," etc., "Yes, my dear, there is a rock now." Thus he died, putting no faith in man, and trusting all to God.

What a glorious system! the Gospel is, raising man so nigh to his Maker, and stamping his glorious image upon him! He died in the 68th year of his age, and fortieth of his ministry, October 27th, 1853, and was buried on the 31st; when about thirty ministers of all denominations were present, and several of his fellow-labourers that had shared his toils from his youth, including the Revs. C. Jones, Dolgellau, Morgans, Llannwchlyn, and E. Davies, Trawsvynyd. All the country for many miles around, came to his funeral, although for years he had, from a sense of duty, been forced to place himself in an antagonistic position against men and things. But he held to his principles to the end, and lived to see them victorious, and his last days were those of peace and prosperity. He was buried with his youngest son, Edward Hughes Jones, near Ebenezer Chapel, Llannwchlyn.



## Ecclesiastical Affairs.

### CONGREGATIONAL NONCONFORMITY.

BY REV. W. H. STOWELL, D.D., PRINCIPAL OF CHESHUNT COLLEGE.

THE Committee of the Congregational Union of England and Wales unanimously and earnestly requested Dr. Stowell to prepare a brief statement on the Progress of Nonconformity in the Three Northern Counties, to be read at the Assembly of the Union at Newcastle in October last. To this request the Doctor kindly acceded, and prepared a document, a part of which was read at the meeting. The whole paper was too long to be read in public, and even to be printed among the Minutes of the Session. Dr. Stowell has abridged it, and it is hoped that, by its being inserted in the WITNESS, it will be read more extensively than if published in the YEAR-BOOK.

While the Paper is an official document, so far as it is published under the sanction of the Union, and in their accredited organ, the reverend Author is alone responsible for the authorities and the facts.

*Congregational Library, Dec. 4, 1854.*

GEORGE SMITH, }  
ROBERT ASHTON, } *Secretaries.*

### THE HISTORY OF CONGREGATIONAL NONCONFORMITY IN THE COUNTIES OF CUMBERLAND, DURHAM, AND NORTHUMBRLAND.

THE following ministers of the Church of England, expelled by the Act of Conformity, were in the county of Cumberland: John Saxton, at Bolness (Bowness); Barnard, at Bridekeith; Comfort Star, M.A., who removed to Lewes, Sussex; George Larkham, M.A., at Cockermouth; John Rogers, M.A., at Croglin; John Collyer, at Crosby; James Case, at Crosthwaite; another minister of the same family, before him, had refused the archbishopric of Canterbury; Hassell, at Egremont, described as an Antinomian; Richard Gilpin, M.D., who preached after his ejection at Durham, Lambeth, Savoy, but for the longest time at Newcastle-upon-Tyne; John Jackson, at Hetton; James Carr, at St. John's Chapel; Thomas Courteney, at Kirkanders; John Cooper, at Kirklevington; Simon Atkinson, at Lasenby; William Hopkins, at Melmerly; Roger Baldwin (who, after his ejection, retired into Lancashire), at Penrith; Gawen Eggesfield, at Plumland; Peter Jackson, at Sowerby; Thomas Turner, at Torpenhow; Wilcox, at Wetherhall; George Nicholson, who was after William Hopkins, at Melmerby; besides Anthony Sleigh, M.A., and Daniel, whose residences I cannot ascertain. At Bootle, in this county, the preaching of Romaine and of De Courcy is left on record. Hensingham

is the birth-place of Grindal, Archbishop of Canterbury: George Fox, the Quaker, lived at Wood Hall, in this county, where members of that Society are still numerous. There are now in the county fifteen Congregational churches.

In the county of Durham there were the following ejected ministers: at Bishop Auckland, Richard Frankland, M.A., of Christ's College, Cambridge; he was a man of great eminence, as appears from his having been chosen by Cromwell, as a tutor in the proposed college at Durham, and from Bishop Cosins's efforts to induce him to conform, after the Restoration. He had a famous discussion with Archbishop Sharp. He laboured at Rathmill, on his own estate, in the parish of Giggleswade, Craven, Yorkshire (the native place of Dr. Paley), where, for many years, he conducted a famous academy, where many Congregational ministers received their education. Robert Pleasance was at Bowden; Mr. Kilpin, at Cottam; Jonathan Devereaux, at St. Nicholas; and Mr. Holdsworth, at Elveth, in the city of Durham; John Bowey, at Elwick; Thomas Wild, at St. Mary's, Gateshead (the church now shattered by the late explosion); he went to New England. Mr. Bowey, at Hartlepool; Mr. Squire, at Heighinton; Francis



Batty, at Jarrow, where the venerable Bede once resided; Thomas Dixon, at Kellow; Thomas Wilson, at Lumley; Thomas Kentish, at Middleton; Mr. Brough, at Norton; William Pell, M.A., of Magdalen College, Oxford, at Great Stainton; Mr. Graves, at Wearmouth; and Mr. Hutton, at Wilton Gilbert. The churches of the Congregational order, now in this county, amount to sixteen. An interesting account of John Rogers, whose ministry led to the formation of the church at Barnard Castle, is given in Palmer's History of the Nonconformists, vol. i., pp. 379—385.

The ejected ministers in the county of Northumberland were, Mr. Strong, at Allerton; Gilbert Rule, M.D., at Alnwick, he was imprisoned twelve months on the Bass, near Edinburgh, of which an account is given in Woodrow's Sufferings of the Church of Scotland; John Foreside, at Ancroft; John Darnton, at Bedlington; Alexander White, at Long Benton; Lake Ogle, M.A., at Berwick-on-Tweed; he was visited by General Monk, on his way with his army from Scotland; after the Five Mile Act, he went to Fountains. During the Monmouth Insurrection, he was carried to Newcastle, where he was confined six weeks, to the hazard of his life. In the reign of James II., he had a good congregation at Berwick. During the reign of William and Mary, he was invited both to Kelso and to Edinburgh, but he lived and died at Berwick. Robert Leaver, of St. John's College, Cambridge, heir to Mr. Leaver, of Blaniepeth, laboured in and about Newcastle. Some young men, who conducted him to the secret place of meeting, were cited before the Lord Chief Justice Jefferies, at Newcastle. He had been ejected from Bolam. John Thomson, at Bothall; he was imprisoned in the common jail for Nonconformity; Mr. Marrow, at Benton; John Davies, Fellow of Magdalen College, Cambridge, at St. Peter's, Bywell; he was one of the ministers sent by Cromwell to supply vacant parishes in the North; after his ejection, he lived at Weldon, three miles from Bywell; he was "of the Congregational judgment, but had a general aspect from persons of different persuasions. He loved all good men, and all good men loved him. He preached in his own house, and crossed

the mountains to preach at Weardale and Allendale." He was kindly treated by Sir William Blackett, of Newcastle. He is said to have preached in coal-pits! James Duncanson, at Chatton, where he was placed by the Commissioners of the Long Parliament; after his ejection, he retired to Leeds, where he died. Mr. Taylor, at Cholerton; Henry Erskine, son of Ralph Erskine, of the family of the Earl of Man. He is said to have been one of the youngest of thirty-three sons! There is a very remarkable account of him in Palmer, vol. iii., p. 61, and also in Woodrow's History, vol. i., p. 256. William Henderson, at Earsdon, near North Shields; he became chaplain to the Earl of Delaval. John Pringle, at Ellingham; he afterwards assisted Dr. Gilpin, at Newcastle; he suffered imprisonment for Nonconformity. Mr. John Seaton, at Felton; "a good preacher, who did much good in his place." Ralph Ward, M.A., of Sidney College, Cambridge; at the Restoration, he retired to Newcastle, where he conducted a respectable school, preaching occasionally for Mr. Hammond and Mr. Durant. He became domestic chaplain to Sir John Hewley, at York, where he spent thirty years, preaching privately. On the publication of the Declaration of Indulgence, 1672, he began to preach publicly; he was, however, afterwards excommunicated, bullied by Judge Jefferies, tried, and imprisoned on Ouse Bridge, York. Mr. Palmer gives an interesting letter, which he wrote to his people, when driven from them, vol. iii., pp. 70—74. Mr. John Hume, at Haughton. Samuel Lane, at Long Houghton; "a man of great sincerity, and of an unblamable, exemplary conversation." Robert Blunt, of Trinity College, Cambridge, at Kirk Harle; he suffered much for conscience' sake; in 1682, he became minister of a congregation at Horsley. Mr. Benlows, at Mitford; he became a Counsellor-at-law and a Justice of the Peace. Edward Ord (or Ogle), a native of York, at Norham. At Newcastle-upon-Tyne, there were the following: Samuel Hammond, D.D., King's College, Cambridge, and Fellow of Magdalen College, and a successful preacher at St. Giles's, in the university town. He went to the North as chaplain to Sir Arthur Haslerigg, became minister of Bishop Wearmouth, and went from

thence to assist Dr. Tonnison, at St. Nicholas, Newcastle. He was of the sect called Congregationalists. He was invited to Hamburg, but the Lord Chancellor Hyde prevented him. He went to Stockholm and to Dantzic; on his return to England, in 1665, he fixed his residence at Hackney, where he died. William Durant, M.A., of Exeter College, Oxford, married the sister of Sir James Clavering, and was minister of All Saints' Church; he was of Congregational principles. He died towards the end of Charles II.'s reign, and was buried in his own garden. Henry Leaver, grandson of Thomas Leaver, Edward VI.'s chaplain, and one of the refugees at Frankfort in the reign of Mary. After his return home, he became Master of Sherborne Hospital, near Durham; he was an intimate friend of the famous Bernard Gilpin, of Houghton-le-Spring, the "Apostle of the North." From Sherborne Hospital he proceeded to the rectory of Branceflet, as successor to Bishop Cosins. He was one of the Commissioners for erecting a college at Durham, in 1659. He removed to Newcastle before the Restoration. When ejected from St. John's, in that town, he removed to Shindcliffe, but returned to Newcastle in 1665. At the period of the Indulgence, he had a call to Darlington. He died not long after, and was buried at St. Nicholas, Newcastle, in 1673. He was intimate with Lord and Lady Wharton. He is described as a man of learning, moderate principles, great piety, and sweet temper; much of a gentleman, affable and courteous, and very agreeable in conversation; he was also a faithful minister, an affectionate friend, and remarkable for his generosity and liberality (Palmer, vol. iii., p. 79). Thomas Trurant, at Ovingham; he continued to preach after he was ejected, and by his moderate and prudent carriage, gained much upon the public and his enemies. He afterwards laboured at Harrow-on-the-Hill, Middlesex, where he had a meeting-place, until his death, in 1676. Humphrey Bell, at Portland; though much pressed to conform, he refused, after mature deliberation. He gained his livelihood by farming. On his death-bed he thanked God that he had kept a good conscience in this matter. John Owens, at Stunnerton; he preached frequently at his own house, and at those of

neighbouring gentlemen; he was fined for preaching at Mr. George Horsley's, and was conducted, as a prisoner to Newcastle, where he was treated with great harshness, but was discharged on the payment of the fine by his friends. Lord Lauderdale made him a kind offer of a settlement at Hoynam, in Scotland, which, at first, he refused, but afterwards accepted through the persuasion of Mr. Rutherford's son-in-law. There he laboured till, worn out with age and infirmity, he could not be heard, when he returned to England, and died. He is said to have resided some time in Newcastle. George Hadden, or Howden, M.A., at Stunington. Alexander Gordon, at Tyne-mouth; after his ejection, he went into Scotland; he is mentioned in Woodrow's History, vol. i., p. 418. William Mene, at Tweedmouth and Spittle Chappels. Ralph Wickliffe, at Whalton, the sober son of an extravagant father, who wasted a handsome estate, was born at Sunderland; he was nephew to Henry Leaver the younger. In the severest times, after the ejection, he preached. He was a member of Mr. Ward's congregation, at Harburn; and ordained by the presbytery at Mawpeth. He died at the end of 1683, about fifty-two years of age, leaving behind the character of a prudent and sober man. Archibald Moog, at Warkworth, made a great reformation in his parish, by his prudence, diligence, and obliging behaviour. He died at Tredagh, Ireland, in 1670. Abraham Hume, M.A., was educated at St. Andrew's, and came to London as chaplain to the Countess of Hume. On her return to the North, he accompanied Lord Lauderdale (the Countess's son-in-law) to Paris and Geneva, remaining abroad two years. He accompanied his lordship, who was Lay-Commissioner for Scotland, to the Westminster Assembly. He was invited to Benton near Newcastle, where he was honoured and successful in his ministry. Being a firm Presbyterian and Loyalist, he was turned out of his place by the existing government, chiefly through the influence of Sir Arthur Haslerigg. He led a private life, in Scotland, till the time of Cromwell's Protectorate, when he had a call to Whittingham, where Sir Arthur had an estate. Sensible of the injury he had done Mr. Hume formerly, he now joined in the invitation, and treated him with great

respect. Though nothing could induce Mr. Hume to acknowledge the authority of Cromwell as the rightful head of the government, his unaffected piety, his fervent preaching, and his graceful deportment, endeared him to persons of all denominations. Yet, after suffering and doing so much for the royal cause, he was turned out, after the Restoration, as readily as others, for Nonconformity to the prelatical government, and worship. His Nonconformity alienated Lord Lauderdale from him. He went a second time to France, where he formed a friendship for M. Claude, minister of Charenton. Compelled by circumstances to return to England, he was kindly entertained by Alderman Plumpton, of London, during the rest of the alderman's life. After his decease, Mr. Hume became pastor of a Dissenting society at Bishopsgate-street Without; the society having been broken up by inward dissensions, he preached privately at Theobald's, in the parish of Cheshunt, till King James's Declaration of Indulgence, when he took charge of a congregation in Drury-lane, which he served until his death, in 1702; he was buried in Bunhill-fields. John Lomax, M.A., of Emanuel College, Cambridge, was minister of Wooler, much respected by Lord Grey, to whom the town almost entirely belonged; after the Restoration, he removed with his family to North Shields. He practised medicine, kept the only apothecary's shop in the town, and preached to a congregation, who raised him £4 per annum. He suffered much for his Nonconformity in the reign of Charles II. Palmer gives an interesting account of his eminently pious mother, and says of Mr. Lomax himself, "He was a man of a very comely aspect and a pleasant humour, yet grave, without affectation. His conversation was so agreeable and obliging, that he was valued by all who knew him. He was of a very even temper, and was never soon ruffled, or heard to rail at any person or party. He was just to every man's character, and when he could not commend, he was silent. He was a judicious and solid preacher; and though he used notes, which was not so common in this country as in other parts, that did not at all hinder his acceptance; he was so reserved in his opinion about Church government, that very few besides his intimate friends

were acquainted with it. He broke communion with no good man whose terms were not unscriptural. He was a man of substantial and polite learning, which Bishop Cosins (a prelate of great integrity, though very high in his notions as to ecclesiastical polity) did him the justice to acknowledge. When Dr. Cartwright, then Prebendary of Durham (afterwards made a bishop by King James), took occasion to reflect on Mr. Lomax, among other Dissenting ministers, the bishop said to him, 'Doctor, hold your tongue; for, to my certain knowledge, John Lomax is a learned man.' Indeed, that learned prelate seemed more solicitous to get him to conform than any other preacher in the country; and, though he did not succeed, he often spoke of him in terms of respect. Mr. Lomax died about 1691." (Vol. iii., p. 85.) There are now in Northumberland thirteen Congregational churches.

In reviewing this sketch of the History of Congregational Churches in the Three Counties of Cumberland, Durham, and Northumberland, we have—

1. The power of the principles which actuated the clergy, and large portions of their people, at the time of passing the Act of Uniformity.

2. The effects of the vicinity of these counties to Scotland.

3. The zeal of Lady Huntingdon, Romaine, De Courcy, and others, in the great religious movement of Methodism in the last century.

4. The constant services of all our colleges, especially of those in Yorkshire and Lancashire.

5. The valuable aid of private individuals, in London and elsewhere.

6. The energetic and persevering usefulness of the County Associations.

I can only express my regret that the limits of your time prevent my enlarging, as I had intended, on these labours, and on the many proofs which it has been my happiness to witness, in these counties, that the Gospel of Christ is "the power of God unto salvation to every one that believeth;" that this Gospel has been fully preached in these counties in connection with our ecclesiastical principles; that so large a number of honoured brethren are still labouring in faith and hope; and that the spirit of evangelization is now in such active and successful operation. While I rejoice, with peculiar

thankfulness, in beholding this assembly of the Congregational Union of England and Wales in the towns of Newcastle, Sunderland, and Shields, it is my earnest prayer that we may all partake of that Spirit, who can make

our gathering another new centre of hearty thanksgiving, holy love, and revived energy to every church in the district, and to all of us who have partaken of their Christian fellowship.

## Household Hints.

### ON NURSING SICK CHILDREN.\*

A work on the above subject, especially addressed to the nurses in hospitals, has recently been issued by Messrs. Longman, which, while a most unpretending, is an exceedingly valuable publication. It must not, however, be supposed that it is adapted only to Nurses in public Hospitals, or to nurses any where; it is a book for the human family. Sooner or later, every house is a hospital for sick children, where either "the mother, the professional nurse, or the servant, becomes the subject of serious responsibilities." We attach exceeding great importance to the little book; which, although comprising only some seventy or eighty pages of matter, abounds with facts of the highest moment to the welfare of society. The subject is one, on which there is the utmost need for popular instruction, since, for the want of it, to a vast extent, the aid of the physician is rendered unavailing, and human life, to an extent, incalculable, is lost. "The Nurse" is, and will ever be, a most important personage. Pity it is that much more attention is not paid to the preparation of such individuals than has hitherto been generally thought necessary. We consider the nurse to hold a place only second to that of the physician. In many points, indeed, we should even give her a primary place. A judicious, well-informed, and experienced nurse, may work wonders without the physician; whereas, the first physician in the world may be unsuccessful through a stupid, selfish, slothful, and vicious nurse. Nurses ought to be prepared for the public, and so prepared they ought to be handsomely paid for their labour.

It is a tremendous fact that the mortality of children, under ten years of age, notwithstanding all the improve-

ments in medicine, and of a sanitary character, is only 2 per cent less than it was fifty years ago. Of 50,000 persons dying annually in London, no fewer than 21,000 are children under the age of ten. The fact is appalling; and it indicates that there is a dreadful short-coming somewhere. The hospitals of London are utterly inadequate to afford accommodation for sick children. In January, 1843, of 2,336 patients in all the hospitals, only 26 were children under ten, suffering from diseases peculiar to their age,—a fact which demonstrates that the mighty mass of infant sufferers are deprived of the advantages of hospital treatment, which shows the unspeakable importance attaching to the qualifications of nurses. The mass of nurses are old women, or young women of a particular class, both, as a rule, being utterly ignorant of the duties of their office, and of the proper method of treating children. As matters now stand, in fact, a special hospital for children is much needed, since the proper care of sick children requires special arrangements not provided for even in the great public institutions. It is humbling to remark, that our own noble country, the head of all nations in many respects, is completely behind in this matter. Children's Hospitals have been successfully established in seventeen of the chief cities in Europe, while there was not one such hospital in the United Kingdom, till the hospital for sick children was opened in Ormond-street.

The importance of the provision has not escaped the notice of medical men, but the public have been wanting in their duty. Dr. Latham says:

I will venture to say that the poor, as a class, will gain more from the establishment

\* "How to Nurse Sick Children: Intended especially as a Help to the Nurses at the Hospital for Sick Children." Longman and Co.

of a Hospital for Children's diseases, than they would from any general hospital.

Dr. Watson takes similar views of the great importance of this subject. He says:

It is a truth which ought to be confessed, that the disorders of early life are less generally understood than those that are incident to maturer age; and it is a truth which still more deserves publicity, that the imperfection of our knowledge is mainly owing to our want of hospitals dedicated to the reception of sick children.

Dr. Burrows has testified to the same effect:

The proposal to establish in the immediate vicinity of London a Hospital for Sick Children, is a measure so fraught with prospective benefits to every class of the community, that I cannot but regard it with deep interest and solicitude.

Drs. Locock and Ferguson have expressed themselves after the same manner; while Sir John Forbes says:

The establishment of a Children's Hospital in London, while proving an inestimable boon to themselves and their distressed parents, must also tend greatly to the advancement of medical knowledge in the important department of infantile diseases.

All this goes to show the vast importance of two things—a hospital for children,—the position of whose parents might render their removal desirable for the obtaining of more efficient medical aid,—and the necessity of preparing a sufficient supply of nurses to meet the necessities of all but innumerable families that can afford to keep their children at home. But the matter in our mind, admits of a loftier contemplation. It strikes us that every house ought to be, to all intents, a hospital for children; that is to say, every nursery ought to be a well-conducted hospital. Wherever there are children, there will, there must be sickness—there may be danger and death. The nurse ought, therefore, thoroughly to know her duty, and be capable of co-operating with the family physician. That she may learn to magnify her office, we shall cite the following:

There are bad doctors sometimes; doctors who were idle when young, and are perhaps stupid, and obstinate, and self-conceited when old, and there can be no question but that a good nurse is worth a great deal more than a bad doctor. How, then, is a nurse to acquit herself of her duties, so as, whether the doctor be good or bad, to render the

greatest possible service to her patient, to promote his recovery to the utmost of her power?

1. Let her constantly have before her mind a sense of the high importance of her own duties; of the infinite value of human life, of the strict account she must give, not to man, but to God, of the manner in which she performs what she has undertaken, and then all such foolish, paltry feelings, as jealousy of the doctor, dislike to him, or desire to show off her own knowledge, will not enter into her heart, or if they do for a moment, they will not abide there, will not influence her conduct.

2. Let her be firmly convinced that, even as far as her employers are concerned, real knowledge of her duties, and zeal in their performance, real skill in understanding the signs of disease, or in perceiving when a plan of treatment is likely to be useful or injurious, cannot remain unnoticed, will seldom be allowed to pass unrewarded.

3. Let her remember, however, that this knowledge must be real, this zeal sincere, this skill founded on patient watching, and careful observation, not a mere pretence or idle talk. I never yet knew the doctor who would not listen with attention to the remarks of a careful, judicious nurse, or consider her suggestions; but when she has nothing more to say than such stuff as, "The poor thing will be lost for want of strength;" or, "I never knew any good come of those nasty blisters;" or, "I am sure all that calomel is not fit for a child;" or, when she says, "I thought the child would have died several times in the night;" or, "I thought he would have gone into fits;" or says he is much better, or much worse, without being able to give reasons for her opinion; or always talks in an exaggerated way, of "burning hot," or "stone cold;" or declares that a child "takes nothing at all," when it turns out that he has had a little tea, or a little barley-water, or a little arrow-root, no attention will be paid to her: the doctor, if a kind man, takes no notice of her: if unkind, he shows by his manner that he thinks her ignorant and stupid, and, perhaps, even says so.

A nurse's duty towards the doctor is twofold.

1st. Strictly to carry out his directions as to the treatment of the patient.

2nd. To observe the patient's condition; to notice the changes in it, and what she may either know or suppose to be the effects of the treatment, so as to give a short, clear, and correct account to the doctor at each visit.

Both of these duties must be discharged truthfully. Directions must be carried out to the very letter of the rules given her; or, if for some good reason any direction has not been observed, this omission must be stated, and the reason for it assigned simply, honestly, with no concealment and no exaggeration. Any doubt as to the result of a plan which the doctor is pursuing, must be stated to him, quietly, respectfully, in the absence of the patient's friends; and no doubt should be expressed without a corresponding reason, and one more definite than the opinion that this or that has done no good, or that the

child has been worse since this or that remedy was employed.

These are excellent sentiments, which deserve very general attention. The language of childhood is a science, and well were it for the world were that science better understood. The following passage bears on this with very great truthfulness and beauty. Referring to the previous paragraphs, the author goes on:

But to discharge either of these duties well, and especially the latter, you must know what to observe; and the signs of disease differ as well according to the age of the child, as to the nature of the illness from which it is suffering. Cries are the only language which a young baby has to express its distress; as smiles and laughter and merry antics tell without a word its gladness. The baby must be ill if all that its cries tell one person; another, who has seen much of sick children, will gather from them more, and will be able to judge whether its suffering is in the head, or chest, or stomach. The cries of a baby with stomach-ache are long, and loud, and passionate; it sheds a profusion of tears; now stops for a moment, and then begins again, drawing up its legs to its stomach; and as the pain passes off stretches them out again, and with many little sobs passes off into a quiet sleep. If it have inflammation of the chest, it does not cry aloud, it weeps no tears, but every few minutes, especially after drawing a deeper breath than before, or after each short, hacking cough, it gives a little cry, which it checks apparently before it is half finished; and this either because it has no breath to waste in cries, or because the effort makes its breathing more painful. If disease is going on in the head, the child will utter sharp, piercing shrieks, and then between whiles a low moan or wail, or, perhaps, no sound at all, but will lie quiet, apparently dozing till pain wakes it up again.

It is not, however, by the cry alone, or by any one sign of disease, that you are to judge either of its nature or its degree: but I mention this merely as an instance which any one can understand of the different meaning

that even a baby's cry will convey to different persons.

When a child is taken ill, be the disease from which it is about to suffer what it may, there is at once a change from its condition when in health, such as soon attracts the attention even of the least observant. The child loses its appetite, is fretful and soon tired, and either very sleepy or very restless, while most likely it is thirsty, and its skin hotter than natural. In many instances, too, it feels sick or actually vomits, while its bowels are either much purged, or very bound. If old enough to talk it generally complains of feeling ill, or says that it has pain in some part or other, though it is by no means certain that a little child has described rightly the seat of its pain; for it very often says that its head aches, or its stomach aches; just because it has heard people when ill complain of pain in the head or stomach. Some of these signs of illness are of course absent in the infant, who can describe its feelings even by signs imperfectly; but the baby loses its merry laugh, and its cheerful look; it ceases to watch its mother's or its nurse's eye as it was used to do, though it clings to her more closely than ever, and will not be out of her arms, even for a moment; and if at length rocked to sleep in her lap, will yet wake up and cry immediately on being placed in its cot again.

After this the beautiful tractate proceeds to show how the nurse may help the doctor to find out the disease. Her reports, indeed, are the only things he has to go upon. We have many striking facts here presented in illustration, touching diseases of the brain, convulsions, and other maladies. The subject of giving medicine, leeching, and the application of cold, the temperature of the room, the posture of the child, the importance of quiet, the duty of amusing the sick, the arrangement of warm baths, and the all-important matters of the stomach and the bowels; and much besides, are set forth in a manner easy to be understood and strikingly illustrative of their importance.

## Obituary.

MISS MARY PARSONS,  
HECKMONDWIKE.

MISS MARY PARSONS was the younger of two daughters of the late Mr. W. Parsons. She was born in Leeds, March 11th, 1770. When very young, she came with her parents to reside in Dewsbury, in the West Riding of Yorkshire. Her mother seems to have had a strong mind, correct taste, and exalted piety. She trained up her daughters in the fear of the Lord. At that time the family attended the ministry of the Rev. Mr. Pow-

ley, then vicar of Dewsbury Church. He was a holy man, who lived, studied, and preached to be useful. He was an extensive blessing in the whole of the neighbourhood. Here Miss Mary was taken in childhood; and to the end of life, she spoke of that good man with grateful emotions. But although his ministry was awakening and enlightening, and had its effect in deepening the impressions and strengthening the convictions of

our friend, yet it was under the domestic roof she was taught the things of God, and heard words by which she was saved.

The conversation and example of her mother convinced her that religion was a reality. Here she learned that she was a sinner, and that without an interest in the death of Christ she could not enter into the kingdom of heaven. She had from her childhood been preserved from those evils into which many young people run, and yet she was led astray with the follies and vanities of life. But the truths of the Gospel gradually influenced her mind. She was dissatisfied with the world—its beauties were fading, and its promises were often broken. She looked for something to satisfy her desires, but she required what was more substantial than it could yield.

Her attachment to her mother was strong, and this made her listen to her instructions with seriousness. She saw what God had done for her parent; but she herself was a stranger to forgiving love, and she mourned and struggled, and prayed. The light began to appear—the day to dawn—and the day-star arose in her heart. She saw it clearly revealed, that the blood of Jesus Christ, God's Son, cleanseth us from all sin,—she believed it, and became a new creature. Whatever excellencies she might possess before, others could now see a remarkable change had passed upon her. She saw things differently, and her views affected her heart; and now her life was not only moral, but holy. The Bible was her companion—she read it, and studied it, and made it the rule of her conduct. The people of God were to her the excellent in whom she delighted. She listened to their conversation and found it edifying, and often returned home ashamed of her own deficiencies to pray for grace to help her in every time of need. The good people with whom she was acquainted, held private meetings for prayer and spiritual intercourse, and to be prevented joining them on these interesting occasions was to her a great trial. She says, "I have been prevented from attending my private meeting through indisposition of body, not of mind. The Lord enables me to wait upon him at a throne of grace, where I can pour out my cries into his ears. O, for a living faith always to depend on him for assistance. I feel I need more of the influence of the Spirit than I may be sanctified wholly. There is too much readiness to please self, yet I will bring all my concerns and lay them at thy feet, for I believe thou wilt help me."

The ministry of the Word about this time became very precious to Miss Parsons. She was not satisfied with attending the ministry, but she wished to understand and receive the gospel message. The Sabbath was anticipated as a day of spiritual rest. Hence she says on one occasion: "This day I have heard the word with pleasure, and find great peace of mind." All the ministers who then preached at Dewsbury Church were select men. Mr. Powley would allow none to enter his pulpit, if he knew it, but men of God.

Miss Parsons appreciated this as a great privilege, and therefore writes: "Oh, the blessed opportunities I have of attending

religious ordinances; I would thank thee for faithful, soul-searching ministers. But enable me, O Lord, to keep close to thy word, and understand and receive thy doctrine, that I may never go astray. It is probable she penned the above sentences owing to a painful circumstance, which she records. A young companion of hers had disgraced her profession and left the fold of Christ. This filled Miss Parsons with uneasiness, and led her to say, "Lord, how do I feel humbled when I contemplate the miscarriages of professors. What reproach does such conduct bring upon the cause of Christ. May such things be a warning to me. They trifle with some sin, but they know not where it will lead. My prayer shall be unto thee, O Lord, for thou art the God of my salvation. Keep me from the appearance of evil, for grace alone can make me to differ from others." She paid great attention to the state of her heart, and often retired for devotion; and the effect was seen in her humility and thankfulness. "I would bless the Lord," she says, "for all his mercies. What am I that I should enjoy health, and peace, and plenty? Oh, the distinguishing love of God to me! How many of my Christian friends are languishing on a bed of sickness. Not more than others I deserve. Lord, give me a grateful heart." But the religion of Miss Parsons began to manifest itself in acts of kindness and benevolence. She had been taught by her mother that the children of God are not to indulge themselves in sloth and indifference; they are commanded to do good and communicate, and she believed it to be a sin to live in idleness. The advice she received at home was "Glorify God with your property; you are only stewards, and therefore you must account to God for the manner in which you spend your time and employ your talents." These instructions our friend never forgot. She occupied herself in visiting the afflicted and needy, and when confined to her room she employed herself usefully. Hence she says: "This week I have been confined to the house; but what reason I have to rejoice the Lord has provided for my support, so that I am not compelled to expose a delicate frame to all kinds of weather. Yet I have not been idle. I am trying to benefit those who are dependant on others. Much of my time for a few days past has been spent in making garments to give to the poor." But amidst these engagements she did not forget the claims of her own soul. If she sought opportunities for doing good to her neighbours, she also examined her own heart. Even her visits were made the means of instruction to herself as well as to others: "I have been this day visiting some of the Lord's people; they are the joy of my heart. How comforting and animating their conversation. I love those who love Christ. Lord, what am I, that thou shouldst give me both temporal and spiritual blessings?" But her attention was also turned towards those who knew not God. When she entered their dwellings to relieve their present necessities, she felt for their souls, and was not ashamed to speak a word for God. "I have been this day," she says, "attending a sick neighbour. I hope

I have done my duty in acquainting her with her danger, as I see no probability of her recovery, and I have endeavoured to speak a word to her respecting the state of her soul. But oh, what blindness does she possess! Lord, do thou open her eyes before it is too late. Lord, the work is thine, and while I speak to others, oh, keep me from a trifling spirit." Neither did she neglect the ordinances of God's house, for she found them most refreshing. She says of one Lord's day: "This has been a blessed season to me. My heart has been drawn towards Jesus by the cords of love. I have held communion with him who is the desire of my heart. O Lord, grant me a continuance of such enjoyment, for it better to me than life! Yet I am jealous over myself—my heart is deceitful. Oh, keep me by thy power, and perfect the work thou hast begun." She was accustomed to make her observations as she passed through life, and what she knew had been injurious to others she tried to avoid. Yet she did not lean to her own understanding, but pleaded her cause with God. She saw what numbers of professors had been turned out of the way because they married ungodly persons. Several such offers had been made to her, but she promptly refused, and prayed earnestly that God would not leave her to do anything that might bring leanness into her own soul, and dishonour upon his cause.

As time rolled on, she felt that changes were approaching. Mrs. Parsons was now advancing in life, and therefore as Miss Mary was the only daughter living with her, it was necessary that more of her time and attention should be given to her parent. She knew she had a tender mother, and she was anxious to smooth her passage to the grave. And she was thankful that she could show her gratitude by waiting upon one who had never failed to watch over her, and to direct her feet into the way everlasting. As Elizabeth, the elder daughter, had been long married, it seemed necessary that Miss Parsons and her mother should change the place of their abode. About the year 1812, they came to reside at Healey House, in this neighbourhood. Miss Parsons proposed herself to become a member of the church assembling in the Upper Independent Chapel, Heckmondwike; but though her mother lived for several years after she came to Healey, she was never able to get out to any place of worship.

To be a member of a Christian church was, in the opinion of Miss Parsons, something more than a form. She therefore prays, "Lord, may I be found united to thee by a living faith; a humble follower of Jesus, imitating his example who went about doing good to the souls and bodies of men. I am sensible of my own weakness; but I will look unto him whose strength can be perfected in my weakness. Make me steadfast, always abounding in the work of the Lord. May I be sincere and upright in all my dealings, that I may bring no scandal upon the cause of Christ by my irregular walk. Lord, watch over me for good, and deliver me from temptation."

A change of abode did not produce forgetfulness of old friends. Most of her contri-

butions commenced at Dewsbury were continued after she came to Heckmondwike. But this was never pleaded as an excuse for refusing appeals from her new friends. As far as she had it in her power, she was ready for every good work. One duty was not allowed to prevent another; the closet, the sanctuary, and the Sabbath, all received her serious and constant attention; and if she profited under the ministry at Dewsbury, she knew that the God she worshipped there could bless the same truth here to the salvation of her soul; and she looked up to him for a blessing, and she was not disappointed, for she says: "I have been hearing the Rev. Mr. Hale preach from Jer. xxxiii. 3, 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knewest not.' Oh, what an encouraging sermon was it to me! After many fears and perplexities that have disturbed my peace, what a never-failing spring of consolation I receive."

But her experience was not always the same; she had her times of darkness and her seasons of strong temptation; hence she says: "O Lord, I feel such coldness in thy ways, unless thou art pleased to quicken me, I shall be undone; I require more zeal in thy cause. How is it? Lord, examine me, and see if there be any secret evil indulged in my heart. 'Oh, for a closer walk with God.' Lord, grant that my communion with thee may be more frequent." And she did, not plead in vain; God heard and answered, and she was not backward to record his mercies, for she says: "Lord, I thank thee for new enlarged views of the wisdom, and power, and faithfulness of God; so that I have been enabled to lay all my concerns at thy feet, and leave them with thee to do what seemeth thee best, firmly believing that the Judge of all the earth will do right. If he give, it will be for the best; if he withhold, I bow to his will. Oh, withhold or withdraw anything, rather than send leanness into my soul! But thou hast said, 'Believe in the Lord your God, so shall you be established;' believe his prophets, so shall ye prosper. Lord, I believe; help thou mine unbelief."

Another severe trial was coming upon her. Mrs. Parsons had for a long time been sinking under the weight of her infirmities, and in October, 1820, she exchanged earth for heaven, and her daughter makes the following interesting remarks on the occasion: "My dear mother has departed out of this life, and I trust it is to her a blessed change. She lived in expectation of death, and was waiting for the coming of her Lord. What a clear, scriptural testimony did she bear to her interest in the work of her exalted Redeemer! How wonderfully did she express herself! She had full confidence in the truth and veracity of her Lord, and rejoiced in hope of the glory of God. What a number of passages of Scripture she repeated! She frequently referred to Isaiah xii., repeating the second verse over and over again—'Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation.' For the last twenty-four hours of her life, her mouth was filled



with praise. Lord, make me faithful unto death." In reviewing God's goodness towards her mother, Miss Parsons attributes the sentiments she entertained of Christian propriety to the instructions she received in early life. She says, "I have been a professor of religion for very many years, and I can appeal to God that I never knowingly wronged an individual of a shilling. My dear parents always taught me to be upright, and I hope God has taught me the same lesson." But the death of the mother only afforded the daughter more time for active service. She felt she was not her own, and her great concern was to work while it was called day. "It might be said of her," "The cause she knew not she searched out." She did not wait until objects of distress were placed before her; she often went among her neighbours and friends, to ascertain their circumstances. But she was not confined to any one mode of relief; she acted according to the suggestions of prudence. An individual was unable to provide for his family; and she advanced him a sum of money with which to begin business, and then prayed most fervently that he might be prospered in his undertaking. The interests of pure and undefiled religion were near her heart; nothing that concerned her Saviour was a matter of indifference to her; but the prosperity of her own place of worship was to her a matter of deep and lasting concern; here she felt at home, and to aid in securing its welfare was her study and delight. Here she often obtained light and comfort, and she referred to sermons which had been made useful to her with strong emotions. But if anything painful transpired, her heart was affected, and while she condemned the evil, she prayed that she might be preserved: "Suffer me not, O Lord, to be blinded by self-love; but may I always see my own faults, lest the beam in my own eye should magnify the mote in another's. My earnest desire is to glorify thee in my life and conversation. I bless the Lord that hitherto he has preserved me from outward sins. Yet I have strong corruptions, and if left to myself what should I become? But He who has kept me to the present moment will, I trust, keep me to the end. I cannot doubt his loving kindness; he will do as he has said." As time passed on, and Miss Parsons found she was going the way of all flesh, she looked round to see what more she could accomplish for the cause of Jesus. She had long wished for a new place of worship; our old one was inconvenient, and not sufficiently large. She sent for some of our friends and made proposals which, at that time, they did not see their way clear to accept. But she could not abandon the project; her mind was fixed upon it still; and learning that a large plot of ground, near the old chapel, was to be disposed of, she purchased it, and presented it to the trustees as a site for a new sanctuary. In 1843, they met together and made arrangements for a public meeting, which was called at their request, and the members of the church and the pew-holders entered with spirit into the work, and on April the 5th, 1844, Miss Parsons, at the request of the friends who took the lead

in preparing for the new erection, laid the foundation-stone of the chapel in which we are now assembled. When this building was completed, she recorded with thankfulness God's goodness in preserving the workmen from accident, and in uniting the committee, so that there had been no misunderstanding.

She was remarkably anxious to see this place of worship, which she had watched over with so much interest, free from every incumbrance; but she was not permitted to live to see this accomplished. Her own liberality to us was great; in addition to the purchase already mentioned, she gave £400 more towards liquidating the debt upon the chapel; so that, as a people, we have indeed lost a friend. But her liberality was not confined to us. After a serious illness, about the year 1847, when she thought God was about to call her home, she wished to show her gratitude to him who had shown such kindness to her in unexpectedly raising her up again. She contemplated a further reduction of her income by making four different donations of £100 each; and in the year 1848, she gave the sum of £100 to the Leeds Infirmary, to the Church, the Wesleyan, and the London Missionary Societies; but she wished me particularly to say that in none of these instances had she been influenced by the suggestions of any individuals. She first contemplated the design, and then carried it into effect as a duty she owed to God. In addition to large sums, she was accustomed to give regularly small contributions to the necessitous poor. Some have supposed that had she selected fewer objects, she could have done more for them, and that this would have been a better way of making herself useful. This was certainly not her opinion; she only gave to what she believed to be necessitous cases; and the thankfulness with which it was received, and the incessant cases of others, when any one died, led her to say to me that she should feel unhappy if she could not continue such gifts to the end of her life; and many will praise her in the gates. Although Miss Parsons recovered from her illness in 1847, she never fully regained her strength; and beside the effect produced at the time in deepening the impression that she should soon be called away, her conversation and manner proved that she lived like a servant waiting for the coming of her Lord. She complained of a feeble body in early life, and often had she been laid aside by affliction. But now infirmities and excessive weakness were continually increasing, until the weight of the grasshopper would be a burden. Her years she has been unable to come to this chapel, and seldom to any other. She often said she was God's waiting servant when she could not work for him. But she was not left without consolation; her mind was calm and her confidence firm. She often said she could leave herself in the hands of the Lord. Her piety was cheerful, because her hope was scriptural. She said she had no fear; but she rejoiced with trembling.

As she gradually wasted away it was supposed her sufferings would not be great, but

it proved a serious mistake. She was confined to her bed at last for about four weeks, and her pains were agonizing. It was truly distressing to witness her sufferings. She said they were awful. She often wished her Christian friends to pray for her dismission from the body. The day before she died, her mind was more tranquil, and though speaking had become very difficult, to her, she expressed clearly that her hope was in Christ, and there she could safely rest. She entered into her heavenly home on Friday evening, November 17th, 1854, in the 85th year of her age.

In the short account we have given of Miss Parsons, we by no means wish to present her as faultless. She had her failings, and she was always alive to them. But her integrity was unflinching, her benevolence extensive, and her self-denial remarkably great. She believed it to be a Christian duty, and practised it accordingly. If she saw a Christian living in ease and self-gratification, she considered it a failing. I have often heard her say, if she had lived as many thought she ought to do, she could have done very little towards the comfort of others. I believe she studied economy in everything that she might have the more to give away. Some persons have supposed that she neither lived nor dressed according to her circumstances. On one occasion this was mentioned to her, and hear her reply,—“O Lord, enable me to live above the world. Why should friends disturb my repose in God, by their fondness of the fashions of this world? They are not satisfied with pursuing this course themselves, but they wish to ensnare my feet. Oh, that I had but a resolution to

deny all their vain requests. Even a near relative, in this respect, injures my soul, and would have me to drink into her spirit. Lord, make me firm and immovable, always resisting what is wrong. Enable me to come out from the world and be separate. Thou knowest that I desire to live unto thee and be wholly thine. Oh, for the wisdom of the serpent and the meekness of the dove.” I believe a single eye to the glory of God was the motive by which she was influenced in all that she did. What appeared right to others wounded her conscience. They often acted thoughtlessly; but she never seemed to forget that she must account to God for what she did, and that the light of eternity would make things appear very differently, to what they do now. She sat out in life with a determination not to be guided by the opinions of men, but by the word of the Lord. And I believe, to the best of her judgment, she steadily observed her resolution. She has gone to her reward, and I have no doubt, that she has heard her Saviour's voice, saying unto her, “Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.” She was interred in the ground connected with the Upper Independent Chapel, Heckmondwike, on Wednesday morning, November 22nd, and her funeral sermon was preached by her own pastor on Lord's day afternoon, December 3rd, from words she had selected for the purpose: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens,” 2 Cor. v. 1.

## Essays, Extracts, and Correspondence.

### SHALL WE SEND MISSIONARIES TO THE MOSLEMS IN TURKEY?

MANY of our readers may already have thought seriously about this interesting question. But now, when the liberality of the British people is fairly aroused to active efforts for the defence of Turkey, and when the comfort of our brave armies engaged in fighting her battles has been, and still is the subject of universal solicitude, we venture to urge our Christian countrymen to *deeds* as well as *thoughts* in behalf of the *spiritual* interests of the Ottoman empire. While our soldiers are contending for the *temporal* salvation of the Turks, why is not an army of Christian Missionaries sent forth to promote the *eternal* salvation of the Mussulmans in Turkey?

Some of our friends, when asked to help us in the holy enterprise, will, perhaps, be ready to exclaim with surprise,—What! are we, then, actually

doing *nothing* for the conversion of the Turks? Have we no missions at the present moment amongst the millions of Mohammedans in the Sultan's dominions?

Mournfully, alas! we are compelled to answer, *No!* England leaves the deluded followers of the false Prophet of Mecca to perish! As yet, we have done nothing to evangelize the Moslems. It seems that British Christians, with all their Missionary zeal for the conversion of the world to Christ, have overlooked this great portion of mankind. Out of the 35 millions of souls in the Turkish empire, there are at the least 20,550,000 Mohammedans, a number equal to our own entire population; yet, hitherto, we have sent no Missionary of the Cross to proclaim unto *them* the unsearchable riches of Christ!

To nominal Christians and Jews in

Turkey, a few agents have gone forth with the Gospel of Salvation. It is also true that the American Board of Missions has its devoted labourers, chiefly in Western Asia and Lebanon, amongst the Greek and Armenian Christians; but none of these Missionary agencies specially contemplate the salvation of the *Mussulman* population of Turkey. Their efforts are directed exclusively to the work of evangelization amongst the *Jews* in Syria and Constantinople, and the adherents of the *Greek and Armenian* churches. In this enterprise, however, the British people have hitherto taken no part, if we except the case of the excellent Bishop Gobat, and his little band, in Jerusalem. Recently, indeed, an association has been formed in London, to assist the funds of the American Board of Missions in their operations amongst the *Greek and Armenian Christians* in Turkey, and subscriptions to the amount of £600 have been raised for this object, and remitted to the Americans.

But, it may be asked, whether there is really any necessity for British Christians to send Missionaries to Turkey, when it appears that the Americans are already there before us? Some of our readers may say, "Let us send our money to the Americans, and save our Societies the trouble of occupying the ground with our own agencies."

It may, perhaps, appear more convenient to many minds that we should take this course. There are, however, many weighty reasons against it. And we will briefly mention some arguments which powerfully persuade our own minds in favour of preferring to send our own Missionaries into the much neglected Ottoman empire, without a moment's unnecessary delay.

In the first place, we do not think it right in this matter that Christians should be content to *delegate their own duties and responsibilities to others*. We cannot do the work of God by proxy; nor do we act thus with respect to other portions of the great Missionary field. We do not, for example, think it right to commit our Missionary enterprises to Americans in India, and Africa, and other countries, where we are labouring together with the Americans, and others in the same field, for the conversion of the same pagan populations.

In the next place, it cannot be concealed that, for the most part, the churches of this country do not cordially approve of the policy and practice of the American Board of Missions, on the much vexed question of *Slavery*. Turkey is a country in which the abominable system of slavery is a long-standing institution. British Christians are not afraid to lift up their voice emphatically against this fearful abomination in every land. This we can do as a Christian country, having washed our hands of this great national crime; but this *American* Missionaries cannot do; their own institutions are disgraced by this foul pollution, and they are therefore tongue-tied on this accursed system. How, then, can they efficiently act as substitutes for us in Turkey, where this very system is common to the Mohanmedans and their own countrymen? How, then, can we delegate to such an agency our Missionary obligations to Turkey? If we employ American Christians, with unclean hands, to do our pure and sacred work among the Mussulmans, shall we not be recreant to our Christian principles, as the uncompromising enemies of this odious crime of slavery?

But even were we willing to co-operate with Americans in this manner, and aid them in undertaking alone the great work of Turkish evangelization, we can see no reason why Americans should refuse to accept the services of European agents in this important field of labour. These, however are declined, for obvious reasons,—they prefer to take our money rather than our men, lest their English-like boldness, as the antagonists of slavery, should involve themselves in serious difficulty. They are afraid to trust us in their active operations, because they are not honestly outspoken themselves, and are unable to impose silence upon British Missionaries. We must therefore evidently send out our own evangelists—fearless men, who will not keep back any part of the whole counsel of God, but are prepared to preach deliverance to the captive, and freedom to the bondman; who will boldly publish liberty alike to the tyrant and the slave; and unfold to all, without distinction, the glorious Gospel of the blessed God.

Again, as I have before remarked, the American and other agencies in Turkey, are doing nothing for the

evangelization of the *Mohammedans*, so that in sending out our money to them, we do not thereby promote Missions to the *Moslems*, but to quite a distinct department of labour amongst the *nominal Christians* of the *Armenian* and Greek churches. Here, then, is a fair and open field for ourselves, and without in any way encroaching upon the labours of others, we may forthwith "go up and possess the land." We therefore urge the question—Shall we have a Mission to the *Moslems* in Turkey?

Think, too, what sacred associations are connected in the mind of every Christian with such an enterprise. The scenes of such missionary efforts would relate to many of those once hallowed spots, ever memorable as the scenes of our Saviour's life and death, as also of the labours of prophets and apostles in ages past. Oh! can we fail to feel the deepest interest in a Mission to these once "holy," but now desecrated lands of the "locust," the "beast," and the "false prophet?" If, moreover, the finger of prophecy points to the Ottoman empire, at the present time, as the grand object of contemplation to the Christian church, where the "beast" and the "false prophet" shall be taken, and the great "river Euphrates be dried up," as portrayed in the book of the Revelation; surely we may anticipate the accomplishment of these events, not by the sword of conquering armies advancing to battle with confused noise, and garments rolled in blood, but by the burning breath of the mouth of God—the Word of Truth, the Sword of the Spirit! It is surely not by the destruction of the population of the Ottoman empire, but by their conversion to the faith of Christ, that we must expect the Mohammedan system of delusion, which had once swollen and rolled along like the river Euphrates, swallowing up all opposing nations, to be dried up and terminated! And how shall this result be accomplished, unless Missionary agency be employed, in obedience to the great commission of Jesus, "Go ye into all the world," etc.? Can we hesitate, then, to decide the question, whether we ought to send Missionaries to Turkey, or no?

And, moreover, when we bear in mind that the Czar of Russia, while sending his armies on a military crusade against Turkey, and proclaiming

a holy war against the Porte, has actually charged us, in the face of Europe and the world, with having sided with the infidel Turks—the enemies of the Christian faith; when he has alleged that we are helping them to fight against the orthodox Greek church, of which he claims to be the head, and the protector, in Turkey—shall we do nothing to repel this foul calumny? Shall we rather confirm the impression that we are the abettors of Mohammedan delusion; the upholders of infidelity; the enemies of the Christian religion, by our indifference to the spiritual wickedness of the followers of Mahomet? Surely, now, we may and must take up the gauntlet which the Czar has thrown down, when he thus challenges us to show our purer zeal, as a Protestant nation, for the honour and progress of the Gospel in Turkey. We are morally bound to prove that our concern for the Christian religion is, at least, equal to his own; while we boast of a purer faith, and contend for a more peaceful instrumentality for its propagation than that of armies. We must remind the Czar that it is "not by might, nor by power, but by the Spirit of the Lord of Hosts," that we go forth to conquer the errors of the Turks: "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of the strongholds."

Still, further, let us reflect upon the baneful influence operating on the Moslem mind, in consequence of the false system of Christianity, which has been upheld for ages, amongst the Greeks and Papists in Turkey. Mohammedans look with inexpressible disgust on the idolatrous forms of Christian faith and worship, which these heretical churches are practising before their eyes. Never will Mussulmans be evangelized by Russia or by Rome. But a pure Protestant Christianity, which disowns and condemns the mummeries of Antichrist, and teaches the simple truth as it is in Jesus, will and does command their esteem and confidence. Of this fact, many pleasing instances might be mentioned; and if British Christians will only set about the work in earnest, repudiating any politico-ecclesiastical system of interference with the authority of the imperial government of the Porte, and depending solely upon the help of the Spirit of God, we may speedily anti-

pate the conversion of Mohammedans to the faith of Christ.

Further, let our readers only consider what very favourable openings are now unexpectedly presented, in the providence of God, to England, for introducing the Gospel among the Moslems in Turkey. Here the case is similar to that of China. War has been overruled as the precursor of evangelization. Until very lately, so great were the obstacles arising from penal laws, and owing to the great inequalities of position between the Mohammedan and the Christian populations of the Ottoman empire, which gave the former the right of oppressing and persecuting the latter, under the sanction of the Sultan's government, that it was all but useless to attempt Missionary operations among the Mussulmans. But now, by a firman of the Sultan's, recently obtained by our Ambassador, Lord Stratford de Redcliffe, all religions are placed upon a footing of perfect equality at the Porte. Hence, Protestant Missionaries of every name, and all Christian sects, may go forth to work in every part of the Sultan's dominions, under the protection of the Sultan himself.

Think, again, how vast is the influence which, at this opportune moment, we possess over the Mohammedan mind, by reason of our alliance with the Turks, for their national safety against Russian aggression. The Moslem now looks upon an Englishman as his best friend; whereas until the present crisis of war with Russia had arisen, the Moslem had been accustomed to hate an Englishman as his worst enemy. This favourable turn of feeling presents an advantage which may not long continue; let us therefore go in while the door is open. At this important moment, the voice of God calls loudly to us: "Whatsoever thy hand findeth to do, do it with thy might," lest the door be suddenly closed against thee.

But some of our readers may ask,—Can we find the Missionaries who will go to Turkey, if we are willing to send them? We are prepared to answer, Yes. There are earnest, zealous, well-qualified men among us, who are anxious to devote themselves to this work. They are now waiting and asking to enter this unexplored, but most promising field of Missionary labour; but at present, none of our existing Mis-

sionary Societies are in a financial state of prosperity adequate to the responsibility of this new undertaking. Already they are obliged to have recourse to special appeals, in order to maintain their ground in their existing Missionary stations.

But certainly, if we have raised with cheerful readiness the funds which have been specially pleaded for, on behalf of Madagascar and China, we may as easily do the same for Turkey. We have only to make another effort, and with open hearts, and open purses, the money will flow out afresh into a new stream of ever-expanding benevolence, to supply the Missionary Treasury in aid of a new Mission in Turkey. Let every reader now only do his part faithfully, and ere long, the question we have proposed will be answered in the affirmative; and we shall soon add another great empire, even *Turkey*, to the long list of countries to which British Christians send forth the heralds of salvation, like the Apocalyptic angel, preaching the Gospel to every people, and nation, and kindred, and tongue. R.

Dec. 20th, 1854.

\* \* \* We do not concur in some of the views of our intelligent correspondent relative to the American Board of Missions.—Ed.

#### PRAYER-MEETINGS.

SIR,—In reading an article in the WITNESS, for the month of September, on Prayer-meetings behind the Age, I have been somewhat more than usually interested, because there are some views which the writer takes of the subject and object of prayer-meetings so exactly corresponding with my own; and because there is some thankfulness inspiring my mind from it, to know that there are those making themselves known to the world, in this way, at least, who are concerned for the interests of religion, and feel the importance and value of united prayer.

But it is not so clear to my mind as it appears to be to your correspondent of North Shields, that the hour for holding a meeting for prayer, on a week-evening, is so much behind the age as he would have it to be; nor have any of the reasons he has assigned convinced me that they are of so much importance as to lead to any change of hour for devotion and prayer. And while I can freely sub-

scribe with him to the individual good that is realized, and blessings which are universally secured to a nation by the fervent, believing prayers of Christians blended together in their social meetings, throughout this our beloved country, I must be allowed to differ with him in most of his other views.

Unquestionably this is an age of progress, and no facts, though in relation to the decreased attendance upon our meetings for prayer, can weaken the truth of the sentiment; neither can I, taking all the reasons he has assigned, admit one as an excuse for regular absence from such meetings. And the writer seems to include himself as one of those, and states that if he was to leave his desk or shop, whichever it may be, before the acknowledged time of closing, he should ere long be called upon to hear the consequence. Now I am inclined to believe, that if, by contrivance and previous arrangement, he would make a point of attending as often as possible, the consequence would be to him of a pleasing and satisfactory character. It is to be feared, that in the Christian Church few can be found whose greatest act of self-denial is to deny themselves of religious associations and enjoyments, making business and secular engagements subservient to the most interesting means of grace. I know that our Saviour has said that the children of this generation are wiser than the children of light; but I have yet to learn that the Church, or individual Christians, should take worldly policy as a precedent for them to follow. It might answer the purpose of secular societies to convene their meetings at eight o'clock, while in many, especially agricultural districts, and indeed others where the early-closing principle is adopted, might be to the churches of Christ very unreasonable, whose conduct and example ought to teach the world, and not the world the Church. And then every one knows that our refreshing meals and domestic duties cannot be dispensed with; but I greatly question whether there can be found any really earnest, self-denying Christian who would wish to alter the hour of meeting for public prayer, for the sake of having a little more time over the tea-table. And I believe that the Church of Christ has this also to learn, that the civil position which a man may occupy, or the amount of

wealth which he may possess, is no indication of his intelligence or ability; and provided he be a decided character, it does not imply that the Holy Spirit, the great Inspirer of all devotional feelings and holy desires, ever intended that the better educated among men should be those with whom public prayer should generally prevail, while the warm and burning desires of the less favoured and instructed members are to be repressed, and they prevented from uttering their ardent wishes for each other's spiritual progress, and the prosperity of Zion. To resolve the devotional engagements of prayer into the hands of only the educated and the wealthy, is a spirit of exclusiveness not to be tolerated, since our Saviour has taught us to understand that it is not refinement nor intelligence that is a constituent element of usefulness in his Church; but here I would not depreciate intelligence; in religion, it is not the head that is so precisely correct, but the heart that is sincere, and the soul that is in earnest that meets with the Divine approval. Neither do I think that in addressing our Creator, by making supplications for the Church and individuals, we should aim at correcting the understanding of our fellow-workshippers; this unquestionably is another department of Christian effort. The public avowal of such a sentiment as this at once supplies a reason why so few results are realized from our prayers. Is it not, in fact, professing to address God, but speaking to man? This is an error which must for ever be excluded from the Church, and much more so from the throne of grace. So long as this is cherished in the hearts of professors, should the hour for meeting at public prayer be changed from seven to eight o'clock, we doubtless shall not witness a healthier state of religion in our churches. We certainly wish that a better state of things existed; that we had more attendants at our weekly meetings. And I can conceive that prayer-meetings are behind the age in some things which affect its vital interests much more than the time of meeting. I know that the man in humble life, be he in business or not, in worldly things, in the present day, must, if he provide for his house, be a thinker; if in business he must study and think how he shall manage in this

competing age to secure a remunerating profit, though it be only for a living. How much more necessary is it in repairing to the house of prayer; we should think what we are going to pray for.

How forcible are the words of Solomon, "Be not hasty to utter anything before God." Let thy words be few and well chosen. If those who pray will come with some specific object upon their minds, and with the fervour and intensity of desire which the object demands, to the throne of grace, leaving generalities and much that is said, which cannot be termed prayer, among the things that are past; if we pray, not because it is the hour of prayer, but because we feel and sincerely desire what we ask for, assured that the object for which we plead is in harmony with the will of God, and having faith in him and in his promises, the blessing will be realized. It is not because we have not praying churches, neither is it because there are not more who feel an interest in prayer meetings, that we do not witness a more progressive state of religion in our country: but the best of us are in error, and some most zealous Christians. Prayers

are, to a great extent, stereotyped expressions of others — generations past. I wish that every praying man did feel the force and application of the apostle James's assertion, "Ye ask and receive not, because ye ask amiss," James-iv. 3.

It would appear—at least some public prayers, and not a few, suggest the idea—that God does everything for the Church by immediate supernatural influence, and nothing by human instrumentality. How frequently do we hear some asking God to do things which he has enjoined upon us to do instead of asking him to assist us in doing it. It is this co-operation with God, making our practice and our prayers to harmonize, and our prayers with his divinely revealed will, that will obtain and secure his promised blessings, and promote an healthier state of piety in the Church, and which will give to the Church a power, an influence, a character, which shall subdue men's hearts, arrest the attention of a careless world, and thus undermine the kingdom of darkness, and hasten on with more speed the salvation of the universal Church of Christ.

Wellington, Dec. 11, 1854. J. A.

## Periodical Literature.

WE are reminded by the approach of a New Year of our custom of directing the attention of our readers to the claims of the Periodical Press, in all its better departments, as the great and special instrument of promoting the education of society. If our "Officer of Literature" were everywhere established, we should have less solicitude about this matter. Then the *British Quarterly*, the *Eclectic Review*, the *CHRISTIAN WITNESS*, the *CHRISTIAN'S PENNY*, the *Evangelical Magazine*, the *Patriot*, and the best class of newspapers, would all be systematically provided for.

Our own publications, the *CHRISTIAN WITNESS* and the *CHRISTIAN'S PENNY MAGAZINE*, of course, have a primary claim. If the appeal presented last month, and that which appears on the wrapper of the present *WITNESS*, shall be so successful as to command the attention we think it deserves, we shall have nothing more to ask on our own

account. We shall receive an immense accession to the roll of our subscribers, which, after filling up the very numerous blanks created by death, change of circumstances, and emigration, will leave us a handsome surplus with which to make war against these casualties, during the coming year. It only remains, therefore, to say a word on behalf of a Journal to which the Congregational Union, and—in our humble judgment—the Religious Public generally, owe something—the *BRITISH BANNER*. As that journal has been ever forward to aid the Magazines, it behoves them to reciprocate its good offices. This is done on the present occasion in the following article, comprising some of the facts of an Address, which appeared in its own columns.

### CLAIMS OF THE NEWSPAPER PRESS.

THE lapse of a year, as a matter of course, from death and other circum-



stances, leaves many a blank in the roll of subscribers to every newspaper. How much greater during the space of seven years! Youths then, are men now; young men then, have now become heads of families. What we require, then, is, a large and constant accession of readers from the rising families of our land. With this view we desire to get abroad among the countless multitudes, who have never yet tasted the luxury of this, or any other kindred Journal; to accomplish this will require effort. To our tried and trusty friends, therefore, the thousands who have continued to read this Journal during the seven eventful years now passed away, we commit the case, and trust that they will, from time to time—and especially at the commencement of the New Year—honour and oblige us with their renewed co-operation, bringing their knowledge, their influence, their philanthropy, and their patriotism, all to bear on the interests of the BRITISH BANNER.

In closing, we would invite the attention of our friends to the American Press. For ready wit, intellectual activity, and practical sagacity, the Americans are leaving the whole world behind them. Now, there is nothing more certain than, that of all instrumentalities whereby the American intellect has been awakened, moulded, guided, and impelled, the most effective is the newspaper. Not only has every city and every town, but almost every village, its one, two, or three newspapers, but almost all of them one or two daily journals, published on the spot. There the spirit of the people is thoroughly worked up to the duty of promoting the circulation of the newspaper as one of the prime means of maintaining their institutions, as well as cultivating and conserving the spirit of freedom. On the same ground that a man would call upon his neighbour, and urge him to go to a public meeting to hear certain discussions touching the common good, the elder and more experienced make it a business to press on the younger and less experienced the duty of taking in one or more newspapers. One of the best journals of the United States, the *New York Independent*, a paper of recent establishment, which has obtained a very large circulation, supplies an illustration. In an appeal lately issued,

the Proprietors thus express themselves:

We necessarily look to our friends, who are scattered all over the country, to do for its circulation what it is plainly impossible for us to do over so wide an extent, either by personal application, or by agency.

We therefore ask a hearty co-operation of our friends in their several localities.

We ask pastors and others who consider the existence and influence of the *Independent*, a benefit to the cause of religion, if they will not do something for the advancement of this object?

1. Take a suitable occasion, say at the close of a Prayer-meeting, or the like, to say a good word for the Paper, and recommend persons to subscribe for it.

2. Send us the names of persons of your acquaintance to whom it may be advisable for us to send specimens of the paper.

Hundreds of subscribers have been obtained in this way during the present year.

3. In numerous instances already we have received lists of subscribers collected by ladies who take an interest in extending our circulation.

Some have procured four subscribers and sent us eight dollars, for which we send a fifth copy gratis to their pastors.

4. We are well encouraged thus far. Within the last three weeks, we have received upwards of a THOUSAND NEW SUBSCRIBERS, and the influx of new names is increasing.

The following are extracts from appeals lately issued by various American papers:

#### PAPERS AND MISSIONS.

Some time ago a pastor stated the following fact at a Missionary meeting:—An individual who lived in a remote corner of his parish, made a donation of five dollars to the American Board. In consequence he sent him the *Missionary Herald*, and succeeded in procuring his name as a subscriber. When the collection for Foreign Missions was next taken up, the same individual increased the amount of his donation *fourfold*, and gave twenty dollars. And from that time forward, he was always a liberal contributor, leaving at his death the *most of his property to the Board*, and having set apart for this object, in all, some fifteen hundred dollars—no portion of his property having proved to him the means of greater personal enjoyment and satisfaction.

A fact like this speaks volumes on the importance of diffusing missionary and religious intelligence. Do pastors in general sufficiently appreciate the great increase which they might gain to their usefulness by securing, as by proper efforts they generally can, the circulation among their flocks of the publications which give such intelligence? Only a reading people will be an intelligent, large-hearted, warm-hearted, and spiritually flourishing people. The pastor multiplies himself in every good religious newspaper and missionary periodical that he introduces into his congregation.



## PAPERS AND FAMILY INSTRUCTION.

Least of all can any man afford to deprive his family of the advantages which a journal of the right stamp affords. What are a few dollars and cents in comparison with right views, sound principles, and generous feelings? A word in season, fitly spoken, may change the whole tone of life, and, like the seed sown in good ground, bring forth one hundred fold in noble living and energetic acting. It is a short-sighted policy that consults only immediate effects, while it overlooks the far-reaching results which the most trivial causes often develop in character. If persons would only take a second thought, we are sure they would never say "I can't afford" to subscribe for a paper which contains practical suggestions with regard to the best methods of making this life, with all its varied interests, what it should be.

## PAPERS AND POPULAR ILLUMINATION.

In no other way can so much, so varied, so useful information be imparted, and under circumstances so favourable for educating the child's mind, as through a judicious, well-conducted newspaper.

To live in a village was once to be shut up and contracted. But now a man may be a hermit, and yet a cosmopolitan. He may live in the forests, walking miles to a post-office, having a mail but once a week, and yet he shall be found as familiar with the living world as the busiest actor in it! For the newspaper is a spy-glass by which he brings near the most distant things—a microscope, by which he leisurely examines the most minute—an ear-trumpet, by which he collects and brings within his hearing all that is said and done all over the earth—a museum, full of curiosities—a picture-gallery, full of living pictures from real life, drawn not on canvas, but with printer's ink on paper.

## PROPOSAL.

To give the matter a precise and definite turn:

Will every reader send to the Publisher of the *BRITISH BANNER* the name of at least one additional subscriber for the year 1855? This can easily be

done, if our friends will set about it with earnestness.

## OUR POSITION.

ONE word more.—We feel persuaded that it will gratify our many friends to be informed, that—notwithstanding the war-taxes, the high prices of provisions, the greatly increased competition among newspapers, and the dulness, which, for a long time, has prevailed in many branches of trade—the *BRITISH BANNER* still stands, in point of circulation, at the head of the Metropolitan Dissenting, Wesleyan, and Church of England and Roman Catholic Weekly Newspaper Press, as will be seen from the last Parliamentary Return of Stamps, issued to the Journals published in London, for the Second Quarter of the year 1854.

The subjoined is an alphabetical statement, so far as it regards the following Weekly Religious and Secular Journals:

Athenæum . . . . .	35,000
Atlas . . . . .	26,500
Britannia . . . . .	24,500
British Army Despatch . . . . .	5,500
British Banner . . . . .	44,000
Builder . . . . .	18,930
Catholic Standard . . . . .	18,000
Christian Times . . . . .	17,700
Clerical Journal . . . . .	11,000
Critic . . . . .	25,000
Court Journal . . . . .	8,246
Church and State Gazette . . . . .	6,500
Ecclesiastical Gazette . . . . .	35,850
English Churchman . . . . .	15,950
Inquirer . . . . .	7,500
John Bull . . . . .	21,424
Leader . . . . .	30,000
Nonconformist . . . . .	38,500
Press . . . . .	36,000
Spectator . . . . .	36,000
Watchman . . . . .	40,000
Weekly News and Chronicle . . . . .	15,500
Wesleyan Times . . . . .	32,000

## Review and Criticism.

*The Ecclesiastical Principles and Polity of the Wesleyan Methodists.* By WILLIAM PEIRCE. Hamilton and Co.

WE have here a very handsome and excellently printed volume, amounting to nearly 700 pages, on the great subject of Methodism. The volume professes to be a full and impartial account of all its ordinances, laws, and general economy, carefully compiled

and classified from Wesley's Journals, and other authentic sources. The probability, therefore, is, that this is incomparably the most full and satisfactory account of Wesleyan Methodism that has yet appeared. It is not merely a digest; it is a species of Methodistic

Encyclopædia. It is somewhat strange that it should have been reserved for parties not immediately connected with the community to perform such a service. The work, in the hands of the Conference, would have formed a good speculation.

Opening with a sketch of Wesley, the author proceeds to descant on the Rise and Progress of Methodism, with a Copy of the Deed of Declaration; after which he arranges his materials thus: the People called Methodists—Devotional Meetings and Public Worship—Pastoral Visitation and Educational Institutions—the List of Reserve and the Theological Institution—the Itinerant Preachers—Local Officers and Meetings—District Meetings and Officers—the Conference—Connexional Funds and Committees—Chapel Affairs, Funds, and Committees—the Methodist Book Establishment and Tract Society—the Wesleyan Methodist Missionary Society, and Plan of Pacification and other Connexional Documents.

Such are the headings of the fifteen chapters into which the work is divided. The arrangement is excellent, and the matter generally accurate. The work is one which will be useful to all classes, and in particular to the Wesleyan body. Mr. Peirce is to be viewed as a collector, a digester, a sort of literary architect. He tells us that no party can claim him in any other capacity than that of an honest witness, ready to be examined by the counsel for either party. Mr. Peirce bears honourable testimony to the Rev. George Steward, whose work he pronounces a valuable and comprehensive compend. Mr. Peirce cites from Mr. Steward the following, which possesses sufficient value to demand reproduction here:

There is no church system in the world, except, perhaps, the Papacy, which has anything like the hold of Methodism on its people; and for the best of all reasons—their religious life has sprung out of it. . . . This fact accounts, not only for the absence of a competent acquaintance with Methodism, as to its church polity among its ministers and people, but for their unpreparedness either to anticipate or to deal with changes, alike inevitable from the workings of the times, and the internal state of Methodism itself. . . . Hence the superficial knowledge, amounting often to ignorance, of the disciplinary principles of the system, which so strikingly characterizes both its ministers and people. . . . For some of which when I consider the meagre stock of my own church meetings, which carried on along so many years of my public life.

This noble testimony, so simple and so candid, and withal so instructive, reflects the highest credit on him. It may be, however, that Mr. Steward is before his time, and that the day for his book may be still future. Such a day will nevertheless come, and the Methodists will deserve well of Mr. Steward.

Mr. Peirce tells us that his undertaking has been accomplished in spite of great and almost unsurmountable difficulties; and that he has been exceedingly perplexed in classifying his multifarious subjects in his massive volume. He holds, that, in the Methodist community, both preachers and people are but imperfectly informed of the rules of Methodism, and that the dissemination, and increase of knowledge are the only means to prevent the melancholy failures, and excisions consequent thereon. We need scarcely add, that the volume has our very cordial commendation. We shall prize it as a compend of the whole subject, every way useful to Editors, public lecturers, and students generally.

*Political Sketches.* Twelve Chapters on the Struggles of the Age. By CARL RETSLAG. Theobald.

As the name bespeaks, the present publication is from the pen of a foreigner, Dr. Retslag, recently Professor of Philosophy in the University of Rostock; but the wheel of Revolution, in its mysterious turnings, has thrown him into England. He is clearly a man of real ability, as well as liberal spirit. He thinks an apology may be due to the English public for an attempt to write in the English tongue, the study of which commenced so late as April, 1853. If there be any to whom this apology is necessary, if they will try their hand in German, after a period of equal brevity, it is probably the apology from the Author may be dispensed with. He tells us, that the quiet life of a small English town, after years of storm on the Continent, gave him an opportunity of reviewing the events of that troubled period, and of comparing the political condition of the Continent, and especially of his own country, with that of England. His principles have remained unchanged from this review, although his opinion as to the means of realizing those prin-

ciples is somewhat altered and corrected. He avows that the attention he has paid to his father-land has arisen not merely from his being a German, but from a conviction that the fate of Germany will decide the fate of Europe,—a conviction which, in his mind, becomes daily more general.

The book is small, but the subject is exceedingly great; and the views here presented are alike various and commanding. Many important questions, it is true, are only touched upon, and the historical dates are also scanty; it could not be otherwise in dealing with subjects so comprehensive, within limits so narrow. The topics will at once show the character of the work; they are the following:—March of Civilization; Universal Empires and Russia; Absolutism; America; the French Revolution; Democracy, Equality, and Communism; a Chapter of Russian History; the Sins of the Holy Alliance; the Failure of the Revolution of 1848; Russia, and the State of the Continent; Diplomacy, and the Revision of the Map of Europe; the War and its Prospects. These headings show the magnitude of the matter with which the Author professes to deal. On such themes there is abundant room for difference even amongst the ablest and most enlightened of men. There are here many propositions to which the English politician may take objection; but there is still more on which there can be little or no dispute. If the Author of the present work be a fair average specimen of the philosophy of Germany, things cannot very long remain as they are. He sees the goal to which the world is tending, and nothing is wanted but the power to conduct it thither. Let us hear him:—“Reformations, revolutions, and the great spirit of modern materialism, have wrested the monopoly of the Divine reason from priests, despots, and aristocrats. They have given it as common property to all men. Aristocracy becomes democracy,—civilization and humanity, born in the East under despotism and theocracy, obtained its manhood in the West under democracy; but here, like a beautiful flower, it sends its refreshing odour in all directions; it grows to a powerful tree, which overshadows the whole Church.”

This great swelling paragraph hardly admits of analysis; indeed, it does not require it. It describes the state of

things which, as yet, has but a scarcely perceptible existence. The idea of democracy sending forth “its refreshing odour in all directions,” is a phrase utterly inapplicable to Continental Europe, where Despotism still throws its baleful shadow over prostrate millions. Our Author holds that it is not by the destruction of Sebastopol and Cronstadt that Russia, is to be conquered, but by the destruction of despotism on the Continent. He thinks the present war will answer the question. We doubt it. He says, “We have faith in Providence; in the progress of civilization and humanity.” So have we; but we have no idea that the present war will terminate in the destruction of despotism throughout Continental Kingdoms, investing them with a flank of liberal principles, which shall consume the tyrant institution of the North.\*

Notwithstanding these remarks, and the matter which has suggested them, there is a great deal in the volume that is admirable, and every way entitled to profound consideration. The author is endowed with a mind of great vigour, and his information is both ample and multifarious. The work comprises more thought than any book of its size that has appeared for many a day.

*“The Life of the Venerable W. Clowes, one of the Founders of the Primitive Methodist Connexion.”* By JOHN DAVISON. Thos. King.

It has been frequently stated, and not seldom published, that the Primitive Methodist Connexion was an offshoot from Old Wesleyanism. Such, however, is not the fact. It was the result of the collective zeal of a small number of excellent men of fervent piety, and godly zeal, which originated a movement second only for philanthropy, zeal, and energy to Methodism under John Wesley. The Author tells us that the printed Journal of Mr. Clowes being all sold, and application being still made for copies, it was suggested that a life of the venerable man, comprising most of the said Journal, his Remains in M.S., and the circumstances attending his death, and one of his Discourses, would be acceptable. The suggestion was an excellent one, and it has here been very properly carried out. It had been a pity indeed to have consigned to oblivion so much deeply interesting matter. The circulation of such a volume throughout the ranks of Methodism, whether Primitive or other branches, cannot but be highly salutary. The volume exhibits a man in earnest,—the embodiment of great principles lived out, and acted out, in a manner the most beneficial to a perishing world. There

are none, whether ministers or people, who may not read the book with real benefit. It covers the period from 1780 to 1851—a period the most important in the annals of British history. They who desire to know how Primitive Methodism arose, how it progressed, what is its present condition, what are the essential elements of its doctrine, its spirit, and its power, have only to consult this book. The careful perusal of it will remove all romance from the subject and its progress, and show that there has been in this, as there must be in everything, a substantial connection between means and ends. Verily the life of a Primitive Minister is no sinecure! There is no class of Christian ministers, in this or any other land, that put forth so large an amount of labour for so small an amount of emolument. Their position can scarcely be said to reach comfort. It is comparatively a state of continued sacrifice and privation. But this seems to have no effect in breaking their spirits, or impeding their progress. For themselves they feel not, but for the poor, among whom they move about as so many angels of mercy, raising the down-trodden, reclaiming the lost, implanting principles, diffusing knowledge, and building up character. We look upon them as pre-eminently the friends of the millions, as the benefactors of their country. If any class of men may lay claim to a Apostolic succession, we think it is that of the Primitive Methodist ministers; and if any one has a doubt let him consult the present most unpretending work, which may be considered as a standard in point of statement and testimony.

*Thoughts on the Gospel of Jesus Christ, the Son of God, the Saviour of Man.* By a LAYMAN (of more than three score years and ten). Second Edition. In Four Parts. Wertheim and Mackintosh.

WE are almost surprised at finding this very copious work so soon in the second edition. Every page comprises nearly three times the amount of the matter of the fashionable volume, and the aggregate pages no fewer than 796; so that, in fact, we have here a matter of three very goodly octavos. The work essentially differs from any other publication we are able to name. It is a broad meadow of devout meditation, everywhere overlaid by Scripture extracts. The Author's plan is to compare Scripture with Scripture, and by this means to make the Word of God its own interpreter. As a successful method of confirming the lively faith in the true doctrine and discipline of Jesus Christ, and inducing towards "a rational love of Him, through whom alone the exceeding precious promises therein to the faithful, both for time and for eternity, are graciously offered." The first part comprises the Scripture history of Abraham and of David, as the exalted progenitors of the human nature of the Messiah; the three other parts include the whole of Matthew's twenty-eight chapters, closing with an index to the two histories, and a reference to the quotations from all other portions of the Old and New Testaments in their order.

Those who have a taste for this species of annotation will find employment here for the winter months; and certainly it were difficult to specify any employment more calculated to refresh the mind and to leave a beneficial savour behind it. The mere Indices and References form a considerable pamphlet, strikingly showing the extent to which the subjects treated touch every part of inspiration. The work indicates an amount of patient labour which does the venerable Author infinite credit, and the example he here sets to men of intelligence and leisure cannot be too extensively followed. We may just observe, that the work is divided into sections, adapted to family reading; and where heads of houses have the leisure, they cannot do better than adopt it, not as a substitute for Scripture reading, but as an encouragement of it.

*The Church and her Doctrines.* By JAMES BIDEN. Aylott and Co.

MR. BIDEN makes an unusually respectable figure in the present volume. His is even sumptuously got up—fine type, fine paper, and an outsize small-quarto. The Author tells us that when the Church of England was stirred by the writings of the Tractarians, he was led to form certain notions relative to the Holy City, described by the Apostle John. He was confirmed in his belief by a careful examination. "The acquisition of one great fundamental truth," he says, "leads on to the obtaining correlative truths. The cases have been the past of Christianity, from soon after its promulgation, as discovered to be at variance with the Gospel,—the whole machinery of an ecclesiastical church to be inappropriate,—the whole body of doctrines taught to be false. These will sound like bold assertions. They are not, however, more bold than true." To prove the assertions made Mr. Biden has written two books, under the title of "The True Church, and Truths Maintained." The present little volume is a popularized edition of "The True Church." We cannot stop to discuss the questions here set forth by Mr. Biden, whose notions have about them a considerable amount of originality. Whether the students of Prophecy will take his scheme as a correct one, and fall in with his exposition of the trumpets, and the vials, the millennium, and the Holy City, we shall not say. The book is, at least, interesting; and in some respects it is amusing; and however widely Mr. Biden may have missed of the truth, none will question the correctness of his spirit, and the profoundness of his deference for the Word of God.

*The Moravians in Jamaica.* By J. H. BUCHNER. Longman and Co.

WE have here a history of the mission of the United Brethren's Church in the Island of Jamaica, from the year 1754 to 1864, by a gentleman who has sustained the office of missionary in that island for a period of fifteen years. The volume is, in fact, a centenary, one, and as such it will meet with a hearty welcome throughout the circles of the Pro-

testant Church, that have been accustomed to sympathise with the Moravians in their Apostolic labours, and from time to time to help them in their good work.

The present publication is throughout essentially missionary, and from the length of time through which it extends, it has a manifold superiority over every other West Indian publication that can possibly appear, for many a day. In no sphere have the Moravians laboured more zealously, or with more success; and nowhere, at the outset, had they more to contend with, or were they required to submit to greater sacrifices and a larger measure of self-denial. The book, valuable as a history, is not less so as a body of evidence bearing on the results of emancipation. The present state of the missions there is copiously detailed; and upon the whole the results are encouraging. There is clearly much still to be done, and a great disproportion between the means and the end. The romance of the thing is gone, and nothing remains now but hard labour, with but little sympathy at home, compared with that which was enjoyed in the days of whips and chains.

*The Morning Land, &c.* By the Author of Leila Ada. Wertheim and Mackintosh.

THEY who have read the previous performances of the same Author will be prepared for much in the present work. The publication may be considered as a continuance of Leila Ada, and especially of Leila's Diary. The volume, we should say, is expressly written to meet the wishes of those readers of these works who desire to know more of her family. The mystery which shrouded Leila and her Diary cannot be said to be removed in the present volume, and perhaps that will add considerably to the interest which has heretofore marked the writer's labours. The book is one of life. Isaac, Aunt Lydia, school matters, the marriage and the divorce, the sick room, and a multitude of other matters, all of a personal character, are here set forth and detailed with a simplicity and beauty of expression, and touches of pathos and of occasional painting, which will fix the attention of the most careless, and move the feelings of the most callous. The strain of the work is in the highest degree devout; and it is everywhere pervaded by sound Christian principles.

*Tales of Flemish Life.* By HENDRICK CONSCIENCE. Edinburgh: Constable and Co. Hamilton and Co.

THE present volume, like its predecessors, is a book of human nature, living and acting in a given sphere. The Author appears to have drunk deep into the spirit of his country. He exclaims, "Have I not seen, in these incomprehensible times, every selfish passion rage, naked, shameless? Gross injustice and crime legalised by a struggle for existence—murder legalised by war, and the holiest thing of all, the elevation of Flanders, the aspiration of my youth, the endeavours of my manlier years,—but let us not speak of that. I have a wound in my heart that might begin to bleed afresh. Let us talk of sweeter me-

mories." Of these memories he talks sturdily, enthusiastically, often kindly and feelingly, as of things which will come home to the business and the bosoms of his countrymen. The work is thoroughly Germanic in its spirit, imaginative, flighty, forcible, sometimes a little vague and misty, but withal animated and interesting.

*The Power of Prayer, considered in reference to the Present War.* By THOMAS JACKSON. Partridge and Co.

THIS discourse was delivered, first in the Workman's Shelter and Refreshment House, New Harbour, Holyhead, on the occasion of the General Fast, and afterwards, with additional remarks, in the smithies, sheds, shops, and open air, to the workmen when they met together for their mid-day repast. On each occasion, the speaker tells us, he was favoured with profound attention. These simple facts invest the unpretending discourse with peculiar interest, and reflect great credit upon the zealous preacher. Mr. Jackson, it is to be understood, is a Railway or Town Missionary, a vocation for which he seems eminently qualified. The present address, which is alike adapted to gentle and simple, has our cordial commendation. It is excellent, suited for extensive distribution amongst operatives and labourers.

*The Christian Cyclopædia, or Repertory of Biblical and Theological Literature.* By the Rev. JAMES GARDNER, M.D., M.A. Johnstone and Hunter. Parts VII—X.

THIS great undertaking holds on its way, the succeeding parts, as to matter, type, and paper, continuing every way worthy of the earlier numbers. When completed it will be an incomparable treasury of Christian knowledge. Notwithstanding the magnitude of the enterprise in which the Publishers have engaged, there is, perhaps, none from which they will draw more lasting credit, not even from their matchless edition of the Works of Owen. There is here the substance of a considerable library. The man who shall take and read the work through, deliberately and devoutly, and with due reflection, will possess a measure of important and multifarious knowledge such as few can boast. If we may judge by the critical testimonies everywhere borne, the reception given it is not wholly unworthy of its transcendent merits. Could our voice prevail, Messrs. Johnstone and Hunter would find a purchaser wherever our pages found a reader.

*Golden Tracts.* Numbers 1, 2, 3.

THESE tracts are the production of the amiable, devoted, and philanthropic Dr. Townley. They are altogether peculiar and original, presenting Gospel doctrine in a number of languages. The motive of the benevolent Author in adopting this plan is to excite, if possible, a spirit of inquiry among foreigners, and, under Divine teaching, to lead them to read and search those heavenly lessons of inspired truth, which are more precious than gold, and sweeter to the enlightened mind than honey and the droppings of the honey-

comb. Persons with Latin, French, and other languages may, from these tracts, acquire a considerable knowledge of the Word of God.

*Baptismal Regeneration Refuted, and Scriptural Regeneration Explained.* By JOSEPH TURNBULL, P.H.D. Nisbet and Co.

NOTWITHSTANDING all that has been written on this subject, there was still room for this useful and popular exhibition. Dr. Turnbull understands it thoroughly, and in a brief preface of some fifty or sixty pages, he has said and done all that is needful for popular purposes. It had been easy for him to enlarge; but he has shown his wisdom by condensation. We are not able to name anything more clear, thoroughly Scriptural, and every way to the point. We cannot but desire for the Tractate the most extensive circulation in quarters where Puseyism is rampant, and where the work of perdition is going on.

*Scripture Lessons for my Infant Class.* By M. W. FLETCHER. Alexander.

THESE simple questions were originally compiled for the use of a small infant class, from a conviction that children of the tenderest years are able to understand the vital truths of Scripture; and not only so, but in some instances the mind is cast in such a reflective mould, that it seems to require, at the entrance of life, to be fortified with a knowledge of its high destiny. The writer having arrived at this conviction, proceeded with his work, and the result is now before the public. The subjects are well chosen, comprising Cain and Abel, the Flood, the Rainbow, the Call of Abraham, the Offering of Isaac, Joseph in Egypt, Moses, the Wilderness, and so forth. Some beautiful illustrations are interspersed, with pieces of verse, illustrative of Scripture subjects.

*The Three-Fold Cord; or, Musings in Faith, Hope, and Love.* By JAMES BUTTFIELD. Houlston and Stoneman.

THE musings of this pretty volume are in verse—a fact which will show that Mr. Buttfield is at least a man of courage, who fears not to take his stand beside one of the giants of the religious poetry of England. It might have been thought, that after Cowper had sung, "Faith, Hope, and Charity," it would have been some time before we should have witnessed any attempt to improve on his exalted position. But, notwithstanding what he has said and done with a hand so masterly, there was still room for others to reap in a field comprehending all time, and all eternity. Mr. Buttfield, moreover, has no airs about him; he is not insensible to what has been done already; and nothing is further from his mind, than any attempts to invite comparison. All he aspires to is, to supply "some edifications to the faithful, and to be of service to some who are ignorant and out of the way." A man with a mien so modest deserves to receive a genial welcome. This we tender him, with thanks for the stream of pure and heavenly thinking which runs through his pages.

*The Public Pearl; or, Education, the People's Right, and a Nation's Glory.* In two Popular Lectures on State Interference, and in Three Letters to Lord John Russell. Dedicated by permission to Lady John Russell. By CELATUS. Houlston and Stoneman.

THIS volume presents two lectures, with three letters on the subject of education. The author bespeaks earnestness in the discussion of his theme, and a sincere desire to benefit his country. We nevertheless differ from many of his views, which are not those which generally obtain amongst us. The land, however, is one of freedom; and as we claim the right to think for ourselves, we as readily concede it to "Celatus" and others who think with him. We may not be able to say with him, "success to Lord John Russell's benevolent aim in keeping this great topic session after session before Parliament; wishing to make it a national boon;" but we can say, we wish well to every honest effort, by whomsoever made, to diffuse a knowledge of letters, and to promote the study of the sacred Scriptures.

*Hungarian Sketches in Peace and War.* From the Hungarian of MORITZ JOKAI. Hamilton and Co., London; Constable and Co., Edinburgh.

THIS work is what it professes to be, a volume of sketches, having for their subjects a people materially differing from the bulk of the European peoples; having in them much of the Oriental type. We have here its poetry, its sympathy, its energy, and its dignity. Jokai possesses the pencil of the painter, with the eye of the poet. He is alike at home in depicting scenes of peace and war, although the benevolence of his nature seems inclined to the former. There is much in the volume which we should wish to quote; but our space permits us only to speak of it in general terms, as exhibiting a vivid life-like picture of a brave and afflicted nation.

*The Anti-Sabbatarian Defenseless; or, the Sabbath established on the Ruins of the Objections of its Enemies.* By the Rev. J. G. STEWART. Hamilton and Co.

MR. STEWART assumes, and not without reason, that he has done something effective in producing the present volume. We do not, however, like the notion of building on the "ruins of infidelity." We think it is enough that the architect overthrows the temple without building on the ruins; the rubbish and dust should be cleared away, and the foundation built upon. The present volume is rather one of things than of words. The amount of letterpress is by no means great, but principles are numerous, and the subject is discussed in a lively, animated, and instructive manner.

*The Book of Sunday Pictures; the Old Testament.* Religious Tract Society.

MANY books of this description have already appeared, but it is not saying too much to affirm, that this is in all respects incom-

parably the best and the most beautiful. Its pictures, indeed, for variety, beauty, and splendour, are incomparably superior to anything of the sort that has yet been issued. The volume will make an excellent present, and in the hands of a skilful mother, or nurse, it may be turned to excellent effect in communicating at a very early day some of the great facts of the history and the biography of the Old Testament Scriptures.

*The Christian Diadem. A Series of Essays, Doctrinal and Devotional, First Series.* Ward and Co.

THIS pretty volume comprises three essays, from the gifted pen of Mrs. Harriet Beecher Stowe, one from that of her brother, the Rev. Charles Beecher, with two additional essays, anonymous; one on the Holy Spirit, and another on Religion and Happiness. The little volume will form an excellent Sunday-school book, and make a pretty present to a young person.

*Children in Heaven; or, Comfort for Bereaved Parents.* By the Rev. E. DAVIES. Hamilton and Co.

MR. DAVIES, as the Author of the "Hope of the Bereaved," is already very advantageously known to the Christian public. The present little volume is an invaluable companion to that which preceded it, and the two together will constitute an embodiment of Gospel consolation for Christian mourners.

*The Bible Class Magazine for 1854.* Sunday-school Union.

THIS is every way an excellent magazine, greatly adapted to promote the highest knowledge. It is not to be viewed as a volume merely for the poor; it is alike suited to every class, and forms a valuable addition to the species of literature to which it belongs.

*Notes on Scripture, for 1854.* Sunday-school Union.

THIS volume, like all its predecessors, is one of unmixed excellence. The subjects are divided into the following classes: The Bible Biography—Doctrine—Narrative—Prayer. To people who love the law of the Lord, and make it their meditation, this is a most valuable companion.

*The Tract Magazine, and Christian Miscellany for 1854.*

A VERY valuable volume of sound doctrine, teeming with a variety of good things. An excellent companion either for the fire-side, the chamber, or the garden.

*The Child's Companion, and Juvenile Instructor.* 1854. Tract Society.]

A BEAUTIFUL volume, full of truth, fact, and incident, and abounding in striking illustrations. The volume is inferior to none of its predecessors.

*The Scripture Pocket Book.* 1855. Tract Society.

THIS well-known and beautiful companion comprises an Almanack, as well as a passage of Scripture, for every day in the year, with an arrangement by which the Bible may be read through in the course of the year, and a variety of other useful information.

*Rees's Improved Diary for 1855.* Simpkin and Co.

THIS is a very valuable publication. In addition to the Almanack and much useful matter, we have a year of pages, each comprising seven days, with space enough for much notation, besides engagements. To this succeeds the cash account, presenting two pages, for monies received and paid.

*The Sunday-school Teacher's Class Register and Diary.* 1855. Sunday-school Union.

THIS beautiful and well-prepared volume is so necessary to every Sunday-school teacher, that it is to be presumed that there are few who have not heard of it. Should this, however, meet the eye of any such, we beg them at once to look at it, and we are sure that if they do so they will not leave the bookseller's shop without bearing it with them.

*The Queen's Visit to Holyhead, improved in a Discourse.* By THOMAS JACKSON. Routledge and Co.

THIS discourse was preached at the water side when the Queen and the Royal Squadron were moored in the Royal Victoria Harbour. It is interesting, ingenious, and edifying—every way a suitable improvement of the exciting event.

*Sunday-school Teacher's Register for 1855.* Sunday-school Union.

A WELL arranged and excellent companion to the work of the Sunday-school.

## Poetry.

### THE OLD AND THE NEW.

THE Wandering Jew once said to me,  
I passed through a city in the cool of the  
year;

A man in the garden plucked fruit from a  
tree.

I asked, "How long has the city been here?"  
And he answered me, and he plucked away—  
"It has always stood where it stands to-day,  
And here it will stand for ever and aye."

Five hundred years rolled by, and then  
I travelled the self-same road again.

No trace of a city there I found;  
A shepherd sat blowing his pipe alone,  
His flock went quietly nibbling round.

I ask'd, "How long has the city been gone?"  
And he answered me, and he piped away—  
"The new ones bloom and the old decay;  
This is my pasture ground for aye."

Five hundred years rolled by, and then  
I travelled the self-same road again.



And I came to a sea, and the waves did roar,  
And a fisherman threw his net out clear,  
And, when heavily laden, he dragged it  
ashore.

I asked, "How long has the sea been here?"  
And he laughed, and he said, and he laughed  
away—

"As long as yon billows have tossed their  
spray,

They've fished and they've fished in this self-  
same bay."

Five hundred years rolled by, and then  
I travelled the self-same road again.

And I came to a forest, vast and free,  
And a woodman stood in the thicket near;  
His axe he laid at the foot of a tree.

I asked, "How long have the woods been  
here?"

And he answered, "These woods are a covert  
for aye;

My ancestors dwelt here alway,  
And the trees have been here since creation's  
day."

Five hundred years rolled by, and then  
I travelled the self-same road again.

And I found there a city, and far and near  
Resounded the hum of toil and glee;

And I asked, "How long has the city been  
here?"

And where is the pipe, the wood, and the  
sea?"

And they answered me, as they went their  
way—

"Things always have stood as they stand to-  
day,

And so they will stand for ever and aye."  
I'll wait five hundred years, and then

I'll travel the self-same road ag: in.

#### A CALL TO CONSTANCY IN PRAYER.

"Pray without ceasing. in every thing give  
thanks."—1 THESS. v. 17, 18.

PRAY on, pray on, and never cease

To raise thy thoughts above;

So shall thy soul abide in peace,

And confidence and love!

Pray on, pray on, for dangers lurk

Unnumber'd in thy path;

And mighty powers impede thy work,

And war against thy faith.

Pray on, pray on, when doubts assail,

Thy refuge is in prayer;

So shall thy faith in Christ prevail,

And in his victory share!

Pray on, pray on, when sorrow bows

Thy aching, drooping head,

When tears suffuse thine eyes for those

Who mingle with the dead.

Pray on, pray on, for friends beloved

Who tread the narrow way;

For those who from its track have roved,

And in the desert stray.

Pray on, pray on, for those who scorn

Alike thy prayers and thee;

And thou, on the eternal morn,

The work of prayer shalt see!

Pray on, and praise as well as pray

For blessings richly given;

Let songs of praises, day by day,

From thee ascend to heaven.

Thus, prayer and praise shall fill thy heart

With pure and holy joy,

And a sweet happiness impart,

Which none can e'er destroy.

This is to walk with God, while here

Upon thy trial road,

Till death thy happy spirit bear

To the Divine abode—

Thy Father's house—the mansions fair

Which Jesus hath prepared

For all who loved and served him here,

And his salvation shared.

This is thy portion—not the toys

Which worldly minds pursue;

This is the everlasting prize

Which thou must keep in view.

So be it, Lord; let me begin

Afresh to pray and praise

The mercy which shall be the theme

Of never-ending days!

#### THE OPENING YEAR.

THE year is born! the year is born!

What changes on its viewless wing,

To millions of the human race,

Its days, and weeks, and months, will

bring!

How many clouds will lour around!

What bitter tears will oft be shed!

Losses, how sudden, will be felt

Ere it be numbered with the dead!

The year is born! the year is born!

A welcome it shall have from me;

And, while the bells ring cheerfully,

Buoyant with hope my heart shall be!

In looking back through numerous years,

I see what God hath done for all;

And during months that just have fled,

Mercies have not been few, or small.

The year is born! the year is born!

My country, dearer still to me,

As months roll round and glide away,

Thy happiness I long to see.

May present clouds be all dispell'd,

And present fears be scatter'd too;

Confide in Heaven's paternal care,

And thou shalt mark what God will do!

The year is born! the year is born!

O let us spend this year aright!

Before its close we may be gone,

The youngest eye be seal'd in night.

Commence it, then, in faith and trust,

Reposing in our Father's care;

In every change, and every woe,

He'll listen to our filial prayer.

The year is born! the year is born!

Peal, joyous bells, peal merrily!

We'll not begin the year with gloom,

Nor should the human family.

Britain, confide, exult in Him

Who never hath forsaken thee;

He'll calm thy every rising fear,

And give thee sure prosperity.





been received. The Great Trunk Line of Railway is opened, and is in the way of producing wonders; and it may be that before another quarter of a century, mankind will stand as much astonished at the expansion of society in Canada, as they have done heretofore in gazing on the mighty West of the New World.

At home all is dull and somewhat sad. The war now begins to be looked upon as a serious reality. The wisest men see not whither things are tending; and where the present movements are ultimately to termi-

nate. But to one thing they are making up their minds—to a prodigious waste of men and money: nevertheless, the nation is in for it; and if it did well in commencing, it does well in carrying on the war, with spirit and vigour. While men, and the passions of men are only seen in this matter, there can be no doubt that in it, as in all the preceding conflicts of Nations, there is a higher Hand, although invisible, overruling all for purposes of His own Providence, the manifestation of His own glory, and His children's welfare.

## Religious Intelligence.

### THE ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

#### A BRIEF STATEMENT.

THE Committee of the English Congregational Chapel-Building Society think that the time has fully arrived when they should put forth, for the information of their friends, a brief statement of the present condition and prospects of the Institution, coupled with an earnest appeal to our Pastors and Churches for that additional pecuniary support which is now indispensable to carry into effect its most important design of assisting in the erection of Fifty Chapels, in the course of five years, from the time of its establishment.

During the first year of its operations, which ended in May last, the Committee carefully prepared their plans of operation—succeeded, to some extent, in raising funds—and had the great satisfaction of making grants, amounting to £4,225, to fifteen new Chapels in various parts of the country. These Chapels, when completed, will contain 9,000 sittings: and their erection is guaranteed by local contributions, either paid or promised, amounting to £15,119. Since the close of the first year, the number of new Chapel cases adopted by the Society has increased from fifteen to twenty-five; the grants, from £4,225 to £6,825; the additional sittings, so provided, from 9,000 to 14,050. Besides these twenty-five new Chapels, to which the assistance of the Society is pledged, there are twenty-five others, all deeply interesting, waiting for the promise of help.

The Society is much indebted for these cheering incipient results to the earnest, judicious, and persevering labours of its Secretary, the Rev. J. C. Gallaway, A.M., who from the time the Institution was projected (October, 1851), to the close of its first year of action (May, 1854), discharged all the responsible duties of his office *gratuitously*. The Committee, however, arrived at the conviction that such a Society required the undivided services of their Secretary; and knowing that its slender annual income would be seriously diminished by the payment of an adequate salary, a few gentlemen, deeply interested in the work, undertook to provide the necessary funds, in addition to their ordinary subscriptions, on the condition that Mr. Gallaway should relinquish his pastoral charge in London, and devote his best ener-

gies, for a limited period, to the full establishment and efficient working of this important Society. This invitation has been accepted, and our friend is now devoting himself, for a time, to this work of great public usefulness.

Judging from the number of applications already presented to the Committee, and the openings for new Chapels continually presenting themselves, it is plain that, to meet efficiently these cases, and to do full justice to this movement, the Society will need an annual income of full £6,500.

The Committee are now compelled earnestly to appeal to the Congregational Churches for prompt and generous assistance. Hitherto, the funds supplied have come from a few persons; but in order to carry on the work, its supporters must be multiplied. The wealthy members of our Churches are entreated to give donations extending over one or more years; annual subscriptions of a guinea and upwards are solicited; and it is hoped that Congregational Collections will be obtained during the ensuing year. The work yields in importance to none which we as a Denomination, can undertake. Our credit and usefulness are bound up with it, and the spiritual and eternal welfare of thousands upon thousands of our fellow-countrymen may be promoted by its being efficiently performed.

Signed on behalf of the Committee,

JOSEPH WILSON, } *Treasurers.*  
ARTHUR MORLEY, }

RICE HOPKINS, } *Sub-Treasurer.*

JOHN CROSSLEY, *Chairman.*

GEORGE SMITH, *Sec. of the Union*

4, Blomfield-Street, Finsbury,  
London, 1854.

#### ORDINATION.

HIGHFIELD CHAPEL, HUDDERSFIELD.

ON Thursday, Sept. 28th, the Rev. Robert Bruce, M.A., of King's College, Aberdeen, and late of the Lancashire Independent College, was publicly set apart to the pastorate of the church and congregation assembling in the above place of worship.

The services commenced at ten o'clock. Considerably before the time announced for

commenting, the spacious and beautiful place of public worship was filled in every part, by a highly respectable auditory, and profound attention characterized the congregation throughout the whole of the proceedings.

The Rev. James Pradie, of Halifax, conducted the opening devotional exercises. The Rev. Enoch Mellor, of Halifax, then proceeded to deliver the introductory discourse. He chose for his text, "Neither be ye called masters: for one is your master, even Christ." Never did we listen to a more masterly, logical, thorough exposition of the nature of a Christian Church. He showed, in a very forcible manner, and with great beauty of illustration, the scripturalness and general advantages of the Congregational polity. He combined very successfully what is but too rarely on such occasions combined—a most manly and decided assertion of our distinguishing principles, with an entire absence of anything in manner or matter that could be justly offensive to those who differ from us.

The Rev. Richard Skinner, the pastor of the sister church, assembling in Ramsden-street Chapel, asked the usual questions. "He asked those questions," he observed, "not from any authority of their own, but from his (Mr. Bruce's) desire, and that an opportunity might be afforded him of making those statements which might supply the development of his call for the work upon which he was about permanently to engage, his qualifications for it, and the way in which he purposed to discharge his duties."

These solemn inquiries having been mildly made, and modestly but very feelingly responded to by the young minister, and the querist having expressed the gratification of the congregation at these replies, the Rev. Henry Bean, of Heckmondwike, offered the designation prayer; after which the Rev. Dr. Vaughan, President of the Lancashire College, delivered the charge to the pastor, taking as his text, "Be strong in the grace that is in Christ Jesus," 2 Tim. i. 1. The chief part of the discourse, which was throughout elaborate and full of weighty matter, had reference to the various dangers in doctrine to which young ministers are in the present day most exposed.

There were present about forty ministers and twenty students: amongst others, the Revs. J. Gregory, Thornton; Hoyle, Northwram; Jones, Booth; R. Hurley, F.R.A.S., Brigham; Ball, Stainland; Cuthbertson, Cleckheaton; Hodgson, Oldham; Scott, Brotherton; Dyson, Uppermill; Potter, Honley; Oddie, Ossett; Bell, Wortley; Cecil, Lightcliffe; Dixon, Springhead. Also, Revs. J. Hudston and Stokoe, Methodist New Connexion; and Newell, Primitive Methodist.

After the morning service upwards of 150 of the friends dined in the school-room. The dinner was got up in most excellent style by the ladies in the congregation.

At half-past six in the evening, the Rev. J. Gregory, of Thornton, conducted the preliminary services; after which, the Rev. James Spence, M.A., of Poultry Chapel, London, delivered the sermon to the people. His text was, "All things are yours, whether

Paul, or Apollos, or Cephas," 1 Cor. iii. 21, 22. The main idea on which he insisted was that the minister is the people's property, and that, therefore, they are bound to appreciate him, improve him, take care of him. The discourse throughout was an eloquent and impressive delineation of the people's duties to their pastor. The congregation was again very large, and the greatest attention prevailed.

Altogether the day was spent very pleasantly and profitably. May our heavenly Father perpetuate the manifestations of his presence and favour which we that day enjoyed.

## REMOVALS

THE Rev. J. Barfit, of Plymouth, has accepted a very cordial invitation to become the pastor of the New Congregational Church, in New Bexley, near London, and intends, *n.v.*, commencing his stated labours the second Sabbath in January.

The Rev. W. R. Noble, of New Bexley, near London, having been compelled to relinquish his sphere of labour from ill-health, arising from unsuitableness of climate, has accepted the cordial and unanimous invitation of the Congregational Church assembling in Batter-street Chapel, Plymouth, to become their pastor; and hopes to enter upon his stated ministry there on the first Sabbath of the new year.

The Rev. William Moore, of Great Harwood, near Blackburn, has accepted a most cordial and unanimous invitation from the church and congregation assembling in Bethesda Chapel, Leigh, Lancashire, to become their pastor. Mr. Moore will commence his labours on the first Sabbath in the new year. The church at Leigh, owing to the resignation of the Rev. Daniel Atkin, who is now upwards of eighty-four years of age, has been without a pastor for upwards of five years. Mr. Moore enters upon his new sphere of labour under very encouraging circumstances, and with a prospect of considerable usefulness among the people.

## TESTIMONIAL.

The church and congregation assembling at Ebenezer Chapel, Chatham, have presented their late highly-gifted and much-beloved pastor, the Rev. P. Thomson, M.A., now of Grosvenor-street Chapel, Manchester, with a very handsome gold watch, chain, and stand, the stand bearing the following inscription: "Presented with a gold watch and chain, to the Rev. P. Thomson, M.A., by the church and congregation of Ebenezer Chapel, as a memento of the sincere affection and lasting attachment of those to whom he had endeared himself through a faithful ministry of twenty years. Chatham, Oct., 1854."—A copy, elegantly bound, of "Conybeare and Howden's Life and Epistles of St. Paul," had previously been presented by the Sunday-school Teachers' Preparation Class, as a token of their sincere regard and due appreciation of his pious and valuable services amongst them.

## Theology.

### THE FAITH AND TRANSLATION OF ENOCH.

' By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—HEB. XI. 5.

IN these few words, the substance of which is taken by the Apostle from the writings of Moses, we have presented before us the life, the faith, the obedience, and the happy removal of one of the excellent of the earth. Brief, indeed, is the account which the Scriptures give us of this devoted and exalted servant of God. That he lived on earth, that he walked with God, and that, after the lapse of some three hundred and sixty years, "he was not, for God took him," is almost the whole that is taught us of his history in our world. In the passage before us, the writer, in repeating this short account, points out the noble principle by which Enoch was thus honoured and blessed; and, indeed, this same principle is the grand distinction of all who, having served their generation by the will of God, have fallen asleep, and see corruption. This was the victory which overcame the world, and which, in their experience, robbed the grave of victory, and took the sting from death, even their faith.

But, in the case of Enoch, faith is represented as achieving a nobler triumph; for instead of the dark valley, corruption, and decay, it conferred on him, and conferred at once, the final and glorious recompense, which awaits the believer at the last day; and in this singular and all but unparalleled event is shadowed forth the state of those who shall be "alive, and remain at the coming of the Lord." The dead in Christ, it is said, shall rise first; then those who are living and believing in Christ shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall they ever be with the Lord. But, in the experience of Enoch, this glorious recompense is already realized. Through faith he has escaped the universal lot; neither death nor the grave have dominion over him. Translated and transformed, he who lived by faith now walks by sight, and in body as well as spirit, has come to the "innumerable company of angels, to Jesus, the Mediator of the new covenant, and to God, the

Judge of all." No voice of the archangel, or trump of God, will be needed to break for him the slumber of the grave. With him, of a truth, the resurrection is past already; and while others must be absent from the body, before it is permitted them to be present with the Lord, he, changed, transformed, and arrayed in the robes of immortality, liveth and reigneth with God and the Lamb. It cannot, indeed, be said that *this* honour have all the saints; for although partakers of like precious faith—though children of the same Father, and heirs of the same kingdom—we must die, and not live. But through the mercy of God, through the death and resurrection of his only Son, and by the power of the Holy Ghost, we may look forward eventually to the same blissful recompense; when, with Enoch and Elijah, and with Him that "liveth, and was dead, and who is alive for evermore," we shall meet in one final home, whence not only death and destruction, but sorrow and sighing, shall for ever flee away. Meanwhile, let us seek to be followers of those who through faith and patience inherit the promises; and what a bright and illustrious example is before us. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

The subject to which our attention is directed, is the faith of Enoch. We may notice, its nature;—its fruits;—the testimony borne of it;—and its peaceful and triumphant issue. Let us, then, look—

I. *At the nature of this faith.*—To what had it respect? It embraced, among other things, a firm and unshaken conviction of the existence and government of the one living and true God. This lies at the basis of all religion, and may be viewed as the first principle of the Sacred Oracles. Hence, said Paul, when permitted by Agrippa to speak for himself, and when contending for the faith once delivered to

the saluts, "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, serving God day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews." Thus this principle of hope in God, this reliance on the words of his mouth, is the one demand of all revelation. Of all that is written this is the sum:—"Trust in the Lord;" "Look unto me, and ye shall be saved." Do you ask for evidence? Do you plead, with the lost rich man, that some departed spirit may arise and warn you of your doom? To this it is replied, "They have Moses and the prophets; let them hear them." It is worthy of notice, and ought not to be forgotten, that Enoch had no such aids to the development of his faith; and yet, like the father of the faithful, he rejoiced to see the day of Christ, and he saw it, and was glad. This was the medium of his walking with God,—he believed God; and though not having received the promises, yet seeing them afar off, he was persuaded of them, and embraced them, confessing thereby that he was a stranger and a pilgrim on the earth; and however changed may be the times and circumstances in which we live, the same act of faith, the same trust in God, is required at our hands. In this respect, this new and final dispensation proclaims no new doctrine, but it does enforce by heavier penalties, the obedience of faith. Referring us to the past—placing before us, in imagination, the carcasses of those who fell in the wilderness—it utters the timely and kindly warning, "Beware lest ye also perish, after the same example of unbelief;" and in order that, through fear, we, like Noah, may be moved, we are pointed from the past destruction of the Israelites, to the ever-darkening doom of the unbelieving hereafter. "He that believeth not the Son shall not see life, but the wrath of God abideth on him!" We say, then, that the least thing included in the faith of Enoch is, a firm persuasion that "God is, and that he is the rewarder of all them that diligently seek him." But this faith of Enoch had respect also to a future state and a final retribution. While he recognized in the things which are seen "the eternal power and godhead," and while he saw in the daily events of life the controlling

hand of a merciful Providence, he looked also for "a city which hath foundation." As well as a coming Saviour, he beheld and proclaimed the day of doom, and was active and earnest in warning men to escape that "fiery indignation" which shall devour the adversaries. Hence, says the apostle Jude, "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have committed, and of all their hard speeches, which ungodly sinners have spoken against him." These were the things unseen, which moulded his character and guided his life. By faith he realized the distant day of account, and seeing the terrors of the Lord, persuaded men to believe and live. But, especially was his faith directed to Christ. Here was the object of its desire, and the ground of its dependence. That to which he looked was the gracious promise which mingled with the curse even in Paradise: "The seed of the woman shall bruise the serpent's head;" and this is still the central truth on which faith must build and implicitly rest. The only difference is, that we look back on a Saviour slain, and on promises fulfilled. For Christ our Passover hath been sacrificed for us: and that which is "perfect having come, that which is in part is now done away."

Let me then ask, have you embraced this atoning sacrifice? have you submitted to this righteousness of faith? This is the only object and foundation of faith; and if you believe not in Him, if his merits and righteousness be not your only trust, "ye shall die in your sins," and those sins will remain! But look on Him whom you have pierced; let the fountain opened when he died be repaired to; let this blood of atonement be sprinkled on your consciences; and though, with Enoch, you escape not the death of the body, or the corruption of the grave, with him, at length, you shall enter into life, and sit down with Abraham and Isaac and Jacob in the kingdom of God.

This leads us to notice—

II. *Some of the fruits of Enoch's faith.* He walked, we are told, so as to please God; he walked with God. In his experience, it would seem, there

was a constant and unbroken intercourse maintained with the Father of his spirit; and though distant from his home, though a stranger and a pilgrim on the earth, yet much of the bliss, many of the joys of his future inheritance, descended upon him. His piety was evidently of the highest order, of the purest character. He seems to have lived as in the immediate presence, as under the daily scrutiny of his Maker and Judge; to have been abstracted from earth; to have had his mind grasping the evidence, and feeding on the substance of things unseen. In the short account which is furnished of his life, there is no stain or blemish attaching to his character. No intimation is given of any backslidings or declensions in the ways of God; and the probability is, that in all respects he was a "burning and a shining light;" that he possessed and enjoyed much of the presence, the Spirit, and the grace of Christ; that he was a noble defender of the faith, and a lovely example of righteousness of life. So that when the time of his removal came—when he ascended up on high, and was separated, without seeing death, from the place of his sojourn—in spirit, at least, he had not far to go. He breathed already the desires and hopes of the "just made perfect," and was "meet for the inheritance of the saints in light." As another product of his faith, not only did he make religion the chief concern, but these varied excellencies to which I have referred were acquired and increased amidst surrounding abominations which had overspread the earth. In the days of Enoch, as well as of Noah, we may gather from the subject of his preaching that infidels and idolaters every where abounded; in a word, the earth was becoming every hour more and more corrupt. A growing ungodliness had every where set in—the dark and sad precursor of that flood of waters, which was soon to hush the voice and to stay the progress of violence and crime; and surely it was no ordinary piety, which not only withstood this state of things, but which from its very dangers and difficulties gathered new strength, and was so largely reinforced, that, like the shining light, it "shone more and more unto the perfect day." That this preacher of righteousness was often in danger and tribulation,—that when he

warned the world, and when he pointed a world wallowing in wickedness to a righteous Judge and a coming retribution,—that at such a time he was in jeopardy every hour, can scarcely be doubted; and yet, with all these counteracting influences, with no help from man, with every kind of evil vexing his righteous soul, it is delightful to find that there is at least one witness for God; and not only so, but that that solitary believer, having escaped the corruptions which are in the world through lust, increased in goodness and grace.

This leads us to notice—

III. *The high and honourable testimony which is borne of his faith.* The first thing that strikes us here is, that it was a personal possession; for before his translation, says the Apostle, "he had this testimony, that he pleased God." There was a witness within, a voice which echoed the approval and the loving-kindness of God. How different from the testimony of Cain! Whether we look at the way or the end, at the heart or the life, of these two men of antediluvian times, how totally opposed is the path of their feet! The one is darkened at every step, and is haunted throughout with the voice and the guilt of a murdered brother's blood, and thence the lamentation ascends, "My punishment is greater than I can bear." But the way which Enoch took, though narrow and strait, was one of pleasantness and peace. With joy did he tread the path of life, until he arose, and ascended to his God. We are not informed in what way this testimony was imparted;—whether God, who spake to the fathers by the prophets, signified it by word or deed; or whether it was simply the voice of conscience attesting his acceptance, or the Divine Spirit speaking peace in the comforts which delighted his soul. But, be the medium what it may, no doubt can be entertained of the fact. From some source, through some channel or other, the feeling was produced. The smile of heaven, and the sunshine of its glory, reached and irradiated his soul.

Another thing pertaining to this testimony is, that besides being enjoyed within, the same is spoken of for a memorial of him. By this faith which he exercised, he is had and kept in everlasting remembrance. So that the happy consciousness which he

possessed within—the sacred and honourable testimony which was given him, that he “pleased God”—the same is his memorial to all generations. Having himself testified of God—having by faith overcome the world, and so maintained his integrity in the midst of “a crooked and perverse generation”—he is now honoured and glorified of God. In this respect, like the Redeemer, he “receives not testimony from men.” His name is embalmed and his memory is preserved in records which shall remain as long as the sun; for “verily I say unto you, whosoever this Gospel shall be preached throughout the whole world,” there also shall his works of faith and labours of love, his walking with God and his ascension to heaven, be “spoken for a memorial” of him.

But not only has he a name and a place in the Old and New Testaments; he is repeatedly, and in every instance, highly commended of God; in other words, he is one of the few among men, against whom no charge of inconsistency or inconsistency is alleged. We have heard of the patience of Job, and have wondered, as did the Queen of the South, at the wisdom of Solomon; and we may have been impressed, also, with the depth and ardour of the piety and zeal of the sweet singer of Israel. But then, it must be admitted, that the testimony which is borne of these is not unmingled with evil, and is not clear and unsullied on the page of truth. In these, as in many other instances, the bright light of truth, the “pure religion and undefiled,” which they evidently possessed, is shaded with the gloom of some besetting sin. But in the testimony of Enoch there is no darkness overshadowing, and no deflection impairing the beauty of his character or the constancy of his faith.

What a testimony then is his, and what high and lasting honour has God himself conferred on him, in permitting him on earth, as well as in heaven, through all time, as well as through eternity, thus to reflect his glory, and thus to show forth his praise!

We come now to notice—

IV. *The peaceful and triumphant issue of his faith.* By faith he was translated that he should not see death. “Mark the perfect man, and behold the upright, for the end of that man is peace.” But here is a higher and a

more distinguished recompense. Since the world began had not such an event ever yet come to pass. Of the venerable patriarchs we read in rapid succession, though they had attained to the good old age of seven, and eight, and nine hundred years, yet in every instance the conclusion is the same, which is, “And he died.” And in this way, by means of this circumstance, the truth of this wondrous deed is corroborated and proved. While each death of the other patriarchs is faithfully recorded in its proper place and order, when we come to the man who walked with God, it is in vain that we look for any record of his death; but the blank is filled up by that strange intelligence, that “*he was not, for God took him.*” It has been conjectured by Montgomery, in his poem, “The World before the Flood,” that this event took place while Enoch was occupied in his work as a preacher of righteousness. The poet supposes, that while the rage of his persecutors was burning against him, and while they sought to take away his life, then the God whom he served continually took him to himself. But be this as it may, we are assured, that without tasting of death, without descending into the grave, or even grappling with the last enemy, he was received up into glory. Being changed to the Divine image, the corruptible having put on incorruption, and the mortal immortality, he departed hence, and was no more seen. But when the Lord cometh with ten thousands of his saints, and while the wicked shall wail, and the despisers of his message shall wonder and perish, he also will appear with him in glory; and *this* honour have *all* the saints! “Praise ye the Lord!”

J. B.

*Long Melford.*

#### THE PRESENT CRISIS.

“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”—Isa. xxvi. 20, 21.

WHILE the prophetic Scriptures should not receive our exclusive attention, they should by no means be treated with neglect. By a judicious and prayerful study of the prophets we

learn humility; while we acquire a stronger and a more intelligent faith in the Bible as the word of God. A mistake on the part of an interpreter of prophecy may be readily forgiven him, provided his views are set forth with a becoming modesty. Apart from the historic interest connected with the prophecies, they contain doctrines, cautions, and admonitions suited to all times and places. We may be wrong in thinking the prophecy quoted above to be in the course of fulfilment by passing events, still, the exposition of its parts may, by God's blessing, prove profitable to some of our readers. By a careful perusal of these inspired words it will be perceived,

I. THAT A GREAT JUDGMENT IS SPOKEN OF. Jehovah is the "Judge of all the earth." To him every earthly potentate, however mighty, is accountable for the manner in which he holds the reins of government. We gather from the wording of this prophecy, that the judgment is to be

1. *An unusual one.* Our attention is bespoken by the word "Behold!" The Lord is represented as "coming out of his place" to inflict this judgment! The meaning of this expression manifestly is, that he is about to do some great and unusual thing. Indeed, the words which follow convey this meaning, "to punish." Whom? Some wicked man? Some oppressive family? Some cruel nation? Far more than this is manifestly intended, by "the inhabitants of the earth," upon whom this judgment is to fall. All nations have been infinitely corrupt, and the punishment shall be meted out to each as the equity or sovereignty of the great Judge shall determine.

2. *The judgment intended would appear to be war.* Famine, pestilence, and war are God's instruments employed to punish guilty nations. The last is perhaps the most dreadful, since it is often attended by famine or pestilence, and sometimes by both. That war is here intended seems probable from the first verse of the twenty-seventh chapter, "In that day the Lord, with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." These three beasts, huge, crafty, and cruel, represent the three great earthly powers upon whom this judgment shall mainly

fall, and the judgment itself is the "strong sword" of the Lord.

3. *The punishment is for "iniquity."* We gather from this chapter that the sin chiefly referred to is oppression, injustice, cruelty. God is a just God, and is infinitely displeased with injustice: "A false balance is abomination to the Lord; but a just weight is his delight." He has impressed upon the human mind that love of justice and hatred of oppression which so pre-eminently distinguish himself. So that the best of men have the strongest possible feeling of disgust at tyranny, oppression, and wrong. So strongly is this feeling imprinted in human nature, that in the midst of nations and communities where the most injustice is done, men will now and then start up, roused and agitated to the very centre of their souls, at the wrongs and cruelties continually perpetrated by those whose duty it is to minister justice and love, mercy. Jehovah is here described as indignant at these wrongs, and determined to punish them. Hence the exhortation, "Hide thyself as it were for a little moment, until the indignation be overpast."

II. AN INVITATION IS GIVEN. It is addressed to the righteous: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

1. *Days of judgment are seasons of trial to God's people.* A believer who enjoys a right and consistent state of mind is deeply concerned for the progress of the best of all causes—the cause of Christ. To see religion languishing and declining, as in times of national visitation it frequently does, is a severe trial of faith. Often, too, at such seasons God's people suffer personal pain or loss, which is a trial both to their own faith and to that of their fellow-Christians. The righteous are sometimes cut off with the wicked, and it appears as if God had forsaken and forgotten them. Such events, mysterious as they do seem, are under the direction of him who "doeth all things well."

"For if the fire, or plague, or sword,  
Receive commission from the Lord  
To smite the saints amongst the rest,  
Their very pains and deaths are blest."

2. *In days of judgment, God invites his people to special prayer.* Such an invi-



tation is manifestly included in the words before us, "Come, my people, enter thou into thy chambers." Let our readers bear in mind, that "The effectual fervent prayer of a righteous man availeth much." Moses, Samuel, Jehoshaphat, Hezekiah, and others in times of national danger, offered successful prayer. The united formal prayers of a whole nation would not be so effectual as the real prayer of one righteous man. Our praying men are our best citizens: ten such would have saved Sodom.

3. *In days of judgment, God invites his people to special faith in him.* There is great tenderness in this invitation. As a hen calls her chickens under her wings, when she sees a bird of prey hovering over them; or as a kind father calls his children in doors when a storm is rising: so Jehovah invites his people to take refuge in him till the tempest be overblown.

There are many chambers, so to speak, in the Divine character into which his people may enter. There is the chamber of his *power*, which is more mighty than the swords of the whole earth. There is the chamber of his *wisdom*, which the deep counsels of men and devils cannot frustrate. There is the chamber of his *love*, which, like the sun, remains unchanged. However dark the clouds may be which, for a time, obscure it; and there is the chamber of his *faithfulness*, which assures us, that however things may look, he rides upon the tempest and directs the storm; that, present appearances notwithstanding, "All kings shall fall down before him, and all nations shall serve him:" that, sneer as the infidel will, and tremble as the believer may, "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed."

III. ENCOURAGING ASSURANCES ARE MADE.

1. *The conflict shall not be long.* "A little moment" is spoken of. God can do a great work in a short time. In six days he created the heavens and the earth; in forty days he destroyed the world with a flood; in a short time he can rectify its wrongs, remedy its abuses, and avenge its injuries.

2. *The conflict shall secure the advancement of society in liberty and benevolence.* Perhaps, under the govern-

ment of God, punishment has always some wise and good purpose to answer beyond itself. The valuable consequence of this judgment is set forth in the last clause of the chapter.

1. *The earth also shall disclose her blood.* Those scenes of slow torture and inhuman cruelty which have long been enacted in defiance of justice by persecutors and oppressors, shall be brought to light. Secret prisons, those engines of injustice, used by the slaveholder, the inquisitor, the persecutor, the tyrant, shall be exposed before the sun, and the miserable victims of an abused power shall go free. The prophet, in very forcible language, describes the wretched condition of such in the seventeenth and eighteenth verses. Listen to the cry of the poor prisoners whose hopes of release have been again and again disappointed: "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have, as it were, brought forth wind; we have not wrought any deliverance upon the earth, neither have the inhabitants of the world" (our oppressors) "fallen." The answer of Jehovah in the nineteenth verse is full of hope: "Thy dead men shall live. My deceased" (Louth) "shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead." One eye has seen all your sufferings, one ear has heard all your complaints; deliverance is promised, and the time for your release draweth near. "To everything there is a season, and a time for every purpose under the heaven." Take heart, then, ye much injured ones! He who at the proper season causes the dead seed to spring up, and who, at the time appointed, will cause even the dead that are in their graves to hear his voice, will perform his promise; and you who are sunk so low, who are politically and socially dead, shall be raised up. "The earth shall cast out her dead."

2. *"The earth shall no more" (or no longer) "cover her slain."* Nations have so often gone backwards, that this assurance is doubly welcome. The direct and indirect effect of the Gospel, together with the judgments of God, shall secure this decided step

in the advancement of society. All nations shall enjoy equal laws, a free press, and an open Bible.

*Clavering, Essex.*

D. FLOWER.

### DELIVERANCE IN TRIAL.

THAT God delays deliverance in trial is this moment the experience of many an afflicted and "much trembling" saint in the church of the Redeemer. They are in suffering, difficulty, or danger; a night of weeping has cast its deep, sad shade over their soul, and they have long anxiously looked for the darkness to break and the dawn to appear, but as yet they see not

"The morning stealing on the night,  
Melting the darkness."

That the morning never will arrive, and the night will endure for ever, their faith, though fainting, never will believe. Their God has promised to make darkness light before his saints, and they know, that to have the promise of that God, is to possess the sure pledge of performance; yet the delay is painful, often seems ungracious and mysterious, and patience feels exhausted in waiting upon God. Mourning souls, be not discouraged or surprised, "as though some strange thing happened to you." To delay deliverance in trial has characterized the dealing of God towards his saints in every age of the Church's history. The Scriptures afford many an illustration, and with trying circumstances, to which your case can furnish no parallel. "God did tempt Abraham, and said unto him, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

There was a terrible precision in the terms of the unprecedented injunction. How the words, "Thy son, thine only son Isaac, whom thou lovest," were fitted to suggest the deepest anguish to the patriarch's bosom. All the father's feelings must have been wrung at the call to immolate the son of his old age, and the darling child of promise. Nature, with its instincts given by heaven, would rise up in arms against the command. But faith sustains, and he triumphs; he obeys the strange, but Divine and explicit in-

junction; saddles his ass, takes his servants, and Isaac, the required victim, and early on the morrow proceeds on his way to the place appointed. His surprising promptitude, however, does not obtain removal of the trial; all that day and on the morrow the injunction rests upon him; the third day dawns, and the mountain heaves to view, and he ascends the appointed height, and stands with his son upon the place of offering, yet there is no reversal of the requirement; heaven is stern, and his faith seems unhonoured.

The wood is laid, Isaac is bound, Abraham seizes the sacrificial knife, it is uplifted, gleams in the air, is steadied for the fatal plunge, and then, but not until then, is the command removed. To the last moment God *delayed* deliverance!

Again, we see the pilgrim host of Israel upon the Red Sea shore, the dashing waves of "the all-devouring waters" break before them, while on either hand precipitous mountains rise and close them in, behind them throng the Egyptian host, "All the horses and chariots of Pharaoh, and his horsemen and his army," their spears gleaming in the distance, like meteors of death. Has God betrayed his covenant people? Escape appears impossible; refuge fails on every side. The panic-stricken multitude cry aloud, seek the interposition of him at whose command they left the "house of bondage," and by whose guidance they were led to this position of peril. Their prayers unnoticed, they murmur against their devoted leader, Moses. He, too, is fearfully perplexed; hope and fear divide his bosom. The moments of terror are multiplied—are prolonged to hours. The evening gives no token of salvation—brings with it a darkness of suspense. Beneath the curtain of the night the waters were divided. God concealed what he was performing; only the morning light revealed the rescue. God *delayed* deliverance.

Daniel, the purest merely human character in all the Bible, addressed by heaven repeatedly as "greatly beloved," from his very spiritual nobility, the marked victim of jealousy and malice, because of faithfulness to his conscience and his God, stands convicted of capital offence against a concerted statute of that law which, in oriental absolutism, "changeth not." The over-reached monarch is

in deep concern for his favourite; would untie the cord of death which malicious craft has coiled around him; "to the going down of the sun," the close of the judicial day, does he labour to deliver him, but heaven lends no aid, and gives no token of concern. Has not God left his servant to his fate, and despised to save him? There is no way of evading the inconsiderate and hasty ordinance, the law must take its course, and its sanction be unbroken. Daniel is delivered to destruction; the evil courtiers triumph. He is led to the den of lions, stands upon the brink of its blood-stained entrance; at the sight of their expected prey the ravenous beasts send forth a roar that shakes with terror every heart in the band around the prophet. Will not heaven now appear, and no longer tarry in its interference? The time has not come yet. With hearts moved and hurried by excitement we see him lowered to the lions. Then, but not until then, is God's power put forth. In a moment the stunning roar is stilled; there is a wondrous quiet, the lion's jaw is held in bondage, but to what an extremity, even to his "greatly beloved," did God delay deliverance.

It were easy to multiply the instances in which the same dealing has been known in the salvation of God. We might describe the case of Shadrach, Meshach, and Abednego, only given to see the interference of his power when actually cast into "the burning fiery furnace;" or that of Peter, only delivered upon the night before his intended execution; or we might set forth the imprisonment of Paul and Silas, until the midnight hour, in the felon's home of Philippi. In truth, we may assert, that thus to protract his deliverances is the general method of his conduct, almost amounting to a law in the providence of our God.

But we come to ask the *reason* of this procedure. That it results from any *necessity* in the nature or circumstances of the God of the Church, enlightened faith refuses to believe. "Lo, I am with you always," is a promise which reveals his omnipresence; and to his own inquiry, "Is anything too hard for me?" all the facts of nature enable us to answer, No. Nor must he wait for a given moment to make known his power. There is none to

prescribe to him the season when to act; "the times and the seasons hath he put in his own power." Why, then, in his salvation to his people, is deliverance delayed? From various reasons which might be assigned we select a principal one, and upon which we believe not much stress has been laid:

*God delays deliverance in trial in order to exercise graces which, in this world, must be perfected.*

Love, joy, and peace shall be consummated in heaven. There the soul shall dwell in God; "shall be like him;" and "God is love." There the saint shall have got beyond the region of waves and storms,

"And shall bathe his weary soul  
In seas of heavenly rest."

There shall he have reached the special dwelling-place of Him in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore." But in heaven there is no room for faith, none for hope, none for patience. Faith is lost in perfect vision; hope dies in full fruition; patience, never summoned, since every desire of the heart is met, slumbers unconscious in the soul:

"The morning-star is lost in light;  
Faith vanishes in perfect sight;  
The rainbow passes with the storm,  
And hope, with sorrow's fading form."

On earth, then, which is their proper sphere, must those graces be perfected. Here, amid the dim shadows, and agitations, and uncertainties of time, must Faith be called to build upon the word of God; and to prove that even amid the most suspicious appearances she can trust it. Here Hope must be given to put forth her buoyant strength, "to lean upon her anchor, while it sustains her;" and here, where nights of sorrow spread their darkness, must Patience be called to stand upon her watch-tower, and, with long-suffering, wait for the streaking light of the promised morning. Hence the exhortation of the inspired James, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Profitable is the study of the ways of God; often does it lead to unexpected discoveries of his grace and wisdom, and many would it save from the vanity and guilt of charging him foolishly. It is not always, however, we can find out the wherefore of his dealings; sometimes does he wrap

himself in "clouds and darkness, and show it is his glory to conceal a matter." Yet the goodness manifested in the known, will enable us to rely upon him in the unknown; to bear up the head, and fear not; even when his way is in the sea, and his path in the great waters, and his footsteps are not known!

. . . H. M.

*Armagh.*

### PRESENT CONDEMNATION.

"He that believeth not is condemned already."—*JOHN* iii. 18.

THERE is something portentous in these words. What meaning do they convey? What consequences do they foretell? What is to be expected from the long-continued indulgence of unbelief—of a settled determination practically to disobey and disregard the Divine will? It is evident that a scrutiny is vigorously going on, the investigation unceasing, the pages of the awful book filling up, where all is recorded, which hereafter is to be brought to light. There is not a sin committed but is known and written down—a witness going before to judgment. How easy is it to fancy that there is no recognition of individual actions in the motives, intents, and aims of life! How deceptive to imagine that God, who is of purer eyes than to behold iniquity, can pass by unnoticed the conduct of each and all in every conscious moment! How sad to reflect on the moral condition of thousands who pass along the stream of time, unmindful of the fact that they are on their march to an eternal world, where will be unfolded all the dark lines which have been indelibly engraven on their character since they possessed a conscious existence!

Unbelief is at the root of every sin, and is a practical denial of that glorious revelation which God, in his great mercy, has given to man. It is a curse which withers his happiness, mars his joys, destroys his peace, foretells his doom. It is the forerunner to every calamity, the pathway to misery and endless woe. It is opposed to all the attributes of the Divine character, either as manifested in the wonders of creation, or in the great scheme of human redemption. "The fool hath said in his heart, there is no God." What greater sin can there be, than to

treat with contempt, or lightly esteem, the Word of God? Neglect of studying the Scriptures daily, regularly, prayerfully, is the infallible result of unbelief, and affords an awful proof of the degeneracy of human nature, when unaided by Divine grace. It is difficult to conceive how a revelation, proceeding direct from the moral Governor of the universe, should be so disregarded, discredited, rejected. How clear it is, that where there is the absence of supreme delight in seeking to know the will of God, the evidence is conclusive that man records his own condemnation. Nothing can palliate or excuse such a dereliction of duty, such a wilful opposition to the gracious and merciful designs of a holy God.

Wherever we look, we meet with the aboundings of iniquity. One would suppose that man, endowed as he is with faculties of the highest order, would hasten to become acquainted with the supreme commands of his Creator, and yield to the Divine authority. He possesses the jewel, however, but does not value it. The Bible is to him a sealed book, because he will not come to the light, that his deeds may be reproved. He sees it, but neither studies its sacred pages, nor delights to know its precious contents. He shrinks it, as if convinced his innate guilt would stand condemned by its faithful reproofs. He resolves not to believe its awful and solemn truths, and drowns the first awakenings of a conscience ill at ease. He resists the inward monitor, which whispers alarm and terror in the prospect of a coming judgment, lest his present course of sin should be marred or arrested. The chain of iniquity binds him, as a slave, to his passions, and he wilfully sets his face against the glorious scheme of human redemption. He evades all inquiry, all research into the oracles of inspired truth, as if he would blot out religion from the universe, and disbelieve in his individual accountability. To drown thought and reflection, he has recourse to a thousand schemes of fertile invention, and dives into the veriest follies, dissipation, and pleasure, until his mind become a whirlpool of vain, foolish, and wild vagaries. He stands condemned by the law of his God, and the testimony of his own conscience.

It is an unequal combat to fight

against God. Man does this at his peril, because he will not believe the written testimony. In the present day we perceive infidelity boldly and unblushingly advocated. What a host of the vilest publications find their way to the workshop, the manufactories, and places of resort, where they are openly read, commented on, explained, in order to entrap the youthful hearer, and poison the thoughtless and unsuspecting! How many have to date their downfall, and utter destruction of happiness, to the wiles of the subtle adversary, who, with his deadly shafts of satire directed against religion, has fatally, alas! struck his victim, and too often sealed his doom! I have been an eye-witness to such an instance, and knew one who in his employment had become acquainted with those who held infidel opinions. He thought, from his knowledge of Scripture, that his mountain stood strong; but he was soon drawn into the net spread for him, and died under a heavy cloud. I heard of another fact, where an infidel, on his death-bed, boasted that he had converted eleven persons to his own sentiments. Such instances are fearful to contemplate, and yet they are, it is to be feared, of frequent occurrence.

Young man, take care of the company you keep, and remember that one wrong step may lead to your eternal ruin. Turn a deaf ear to the first seductive word, which invites only to destroy. Two worlds contend for you; to which do you belong? Are you still without faith, living faith in Christ? Are you in your sins, with the whole weight of accumulated guilt rising up like a mountain before God? Are you impenitent, unconverted, unconcerned about the precious, never-dying soul? Are you living without God, and without hope of a glorious resurrection to eternal life? Are you filling up the cup of your iniquity? Are you encountering from hour to hour the frown of an offended God? Are you rushing on to death and judgment, without the mark of the Lamb in your forehead, without holiness of mind and life, without the consciousness that your sins are forgiven and blotted out for ever? Are you grieving the Spirit of God, by still resisting the voice of conscience, striving against your convictions, opposing the truth, obscuring the light by wilful, decided,

determined hostility to persuasion, entreaty, reproof, exhortation to flee from the wrath to come? What remains for you in expectation, if this, alas! is the dark side of your character, but solemnly to ponder these words, "He that believeth not is condemned already?" Let the sentence, "present condemnation," be duly, deeply considered, until the question, in all its real importance, take full possession of the heart; "Am I still in condemnation, exposed to the wrath of a righteous God?" Look to the reward of faith: "He that believeth on Him is not condemned," John iii. 18. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," John v. 24. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. viii. 1. Lay hold on eternal life now, and no longer trifle with the Word of God; lest you die suddenly, unexpectedly, without a moment's warning, in your sins, to hear the righteous sentence, "Condemned, and lost for ever!"

F. S. G.

*Tiverton, Devon. Jan., 1855.*

#### A VOICE FROM THE TOMBS.

A worthy minister of the United States recently published a sermon which he preached on the first Sabbath of the year. The following are the more touching portions of this very remarkable sermon. The statistics have a peculiar value:

The 53 persons whose funerals we have attended the last year, may be classed, as to age, as follows, viz.: the number that died under ten years of age was 14; over ten, and under twenty-five years, 12; over twenty-five, and under forty, 26; over forty and under sixty, 12; between sixty and seventy, 5; between seventy and eighty, 2; between eighty and ninety, 4.

The four last were all females, whose ages were respectively, eighty-three, eighty-five, eighty-five, and eighty-six.

The oldest man buried by us was seventy-nine years of age.

The youngest person on our list was three months old.

The average of these 53 persons, including so many aged people, was *thirty-five and one-fifth years.*

Of the 53, 29 were males, and 24 females.

Of the 39 over ten years of age, 16 only were religious professors.

The sum total of funerals attended by us during our joint pastorate of seven years, is 205; and the following table is interesting and instructive. Of these 205, there have died under ten years of age, 68 (*or one-third of the whole*); between ten and twenty-five, 35 (*more than one-sixth of the whole*); between twenty-five and forty, 23 (*a little more than one-ninth of the whole*); between forty and sixty, 32 (*little more than one-sixth of the whole*); between sixty and seventy, 17 (*one-twelfth of the whole*); between seventy and eighty, 13; between eighty and ninety, 11; and between ninety and ninety-three, 6.

Here we have a fact not easily paralleled, that during these seven years we have buried thirty persons between the ages of seventy and ninety-three, a little more than one-seventh of the whole number.

We have in that time buried two persons, a man and a woman, who were almost ninety-three years old; one woman who was ninety-two; a man and two women who were about ninety.

If we recur to our losses in the church, we find that nine of our members have died the last year. One of these was twenty years of age; and yet, including this young person, the average age of the nine is *seventy years*; exclusive of the young man, the average age of the remaining eight is *seventy-six and a quarter years*, which seems a somewhat remarkable fact. Taking out the young man of twenty, and two who died aged sixty-three, the average age of the remaining six is eighty years and a little more!

The average number of funerals that we have attended during seven years, is twenty-nine and two-sevenths a year. Should this be the average of deaths, it will not require many more years to swell our records of death in this community to a number equal to that which usually attends public service in this house on sabbath morning. Indeed, do we not know that already many of our beloved hearers are not here to-day, and that their places in this house shall know them no more for ever?

How soon other places will become vacant, God will reveal to us in his

own time. The stream of Time seems a harmless, quiet, and not dreadful stream; but when we recount its doings for seven years, it assumes the majesty of a divine and very efficient agent, accomplishing the decree of God, which has devoted the whole human family to death.

In looking over the table of diseases which proved fatal to 56 persons, I find that 48 died of such diseases as dysentery, croup, consumption, fevers, etc., and by sudden accident; whilst only 8 may be said to have died "because there was no oil in their lamps." This table impressively preaches to us the truth, which most are slow to believe, that but very few of us will die of old age, but that death will come in a way and at a time when we are not looking for it. This table of diseases seems to say to us, "Watch ye therefore," etc. Matt. xiii. 35—37.

You will see by the record thus given, that we have survived a year of extraordinary perils. Death has been restricted to no age, sex, or condition of life. Infancy and youth have been visited. In one case we met with a mother, to assist her in burying two of her children; and in another family, we have buried four out of five of the children. Some are now weeping to remember how suddenly they were reduced to widowhood; and others, how, in "the twinkling of an eye," some dear to them were killed violently.

In looking over the mortality among us, and recalling the resignation of those Christians who have departed to be with Christ, we can more heartily than ever commend to this people the religion of Christ, as the best, safest, and most glorious religion in which to die. All that we have seen and heard among the dying the last year convinces us that a saving interest in Christ is the great attainment of life,—that he only is supremely happy who makes this attainment!

Beloved people, your pastors wish you a "happy new year;" but deeply impressed with the expectation that it will be the last some of you will hear from us. The next new year's sermon may be preached by another, whilst the lips that utter this may be sealed in death; or if we should again rehearse the history of this congregation for another year, we may number on the records of the dead some of

you who are here to-day: and it distresses us to think how many of you are not yet ready to die!

### I DESIRE TO DIE.

THE following reasons for desiring to die were written by Mrs. Jane Ratcliffe, an eminent Christian lady, who died at Chester, two hundred and eighty years ago:

I desire to die, because I want, while I live here, the glorious presence of God, which I love and long for, and that sweet fellowship of the angels and saints, who would be glad of me, as I am of them, and would entertain me with unwearied delight.

I desire to die, because, while I live, I shall want the perfection of my nature, and be as an estranged and banished person from my Father's house.

I desire to die, because I would not live to offend so good a God, nor to grieve his Holy Spirit; for his loving kindness is better than life itself.

I desire to die, because this world is infected with the plague of sin, and some have this plague sore running upon them, and I myself am tainted with the same disease; so as, while I live here, I can be in no place, nor in any company, but I am still in danger of being infected, or infecting others; and if this world doth hate me because I endeavour to follow goodness, how will it rejoice if my foot do but slip!

I desire to die, because of the devil's malignant and incessant assaults. I can stand nowhere before the Lord

on earth, but one devil or other is at my right hand; and I must of necessity enter into conflict with them and their temptations, and be buffeted and gored by them, which is a thousandfold worse than death.

I desire to die, because by death I shall rest from the hard labours of this life.

I desire to die, because nothing in this world can give me solid and durable contentment.

I fear not death, because it is but the separation of the body from the soul.

I fear not death, because death is such an enemy as has been often vanquished, and because I am armed for it, and the weapons of my warfare are mighty through God, and I am assured of victory.

I do not fear death for the pain of it, for I am persuaded I have endured as great pains in life as I shall find in death, and death will cure me of all sorts of pains; and because Christ died a terrible and accursed death, that any kind of death might be blessed to me; and that God, who has greatly loved me in life, will not neglect me in death, but his Spirit will succour and strengthen me all the time of the combat.

I do not fear death for any loss, for I shall not lose my body by it, and that is but a prison to my soul, an old rotten house or ragged garment; nay, I shall not lose that either, for I shall have it restored again at my Saviour's second coming, made much better than it now is; for this vile body shall be like the body of Christ, and by death I shall obtain a far better life.

## BioGRAPHy.

### REV. PROFESSOR SCHOLEFIELD.\*

FOR many years Mr. Scholefield was a great name in the Church of England, and more especially in the sphere of his invaluable labours. Next to Charles Simeon, no name shone in Cambridge with greater lustre, or carried with it more evangelical weight than that of Mr. Scholefield. They were men, in

divers important respects, of exactly kindred feelings, with superior intelligence, somewhat extended and accurate learning, singular amiability of spirit, habits of order and industry, they were remarkably fitted to make friends, and to keep them; to overcome difficulties, and to multiply the

\* Memoir of the late Rev. James Scholefield. By his WIDOW. With Notices of his Literary Character, by the Rev. W. SELWYN, M.A. Seeley and Co.

triumphs of truth. The difficulties of the admirable Simeon, from the period at which he appeared, and the circumstances of that period, were far greater than those of Mr. Scholefield; indeed, the former laboured, and the latter, in a great measure, entered into his labours. He was, nevertheless, not without his own trials; but in every case he proved himself, through the help of his Master, more than conqueror. Few men in his walk, and occupied in his work, ever numbered more friends at the close, while he left not behind him a single enemy. His loss was great, not simply to the Church of England, but to the common fellowship of the faithful. He was a tower of strength, and particularly adapted to the times which have latterly been passing over us. His sun went down at a period when there was reason to hope for a considerable amount of additional labour. The loss is all the greater from the fact, that every year of this mature period would have been worth a number of years in early life. His work, nevertheless, was done; and when the summons came, he was both ready and willing to depart.

Some Memorial was clearly due to a man of whom all this can be said; and that memorial is now before us. Mrs. Scholefield tells us, that from almost the entire absence of any written materials, which might be available for biography, it would have been difficult, if not impossible, for any one but his widow to write his private or general history. We cite this fact as a warning to men of position, concerning whose history and habits posterity may be concerned to be informed. In the recent great biographies of Drs. Chalmers, Hough, and half-a-dozen more, to which our pages have testified, the great advantage of auto-biographical sketches of early days, and of journals and diaries of latter times, was strikingly apparent. Of these advantages the present volume is deprived. Happily, however, the blank has been supplied, as far as, perhaps, it was possible to supply it, by the faithful memory and the loving hand of the cultivated and admirable woman whose honour it is to rank as the "widow" of Professor Scholefield. It comes out here, in the first chapter of the Memoir, that this very able ..... had his crotchets, among which was a "very great objection to memoirs in

general." His widow tells us, that "he seldom read one;" and that "he intended none to be written of himself," inasmuch as he kept no memoranda of even the most interesting events of his life, beyond a short outline to mark the day that such events occurred. Now, however admirable and exemplary we may consider his life generally, we certainly look upon this aversion to biography as a serious fault, and anything but a mark of wisdom. We hold, that within the whole range of literature there is nothing, in point of interest and instructiveness, for a moment to be compared with biography, which is the history of humanity, the material of ethical philosophy, a great storehouse of maxims of prudence, and of rules of life. We might array against the opinions of the Professor, all the wise and great of ancient or of modern times, placing our great moralist at their head. However, the sun has its spots, and Mr. Scholefield, with his splendours and excellencies, may be allowed to have his infirmities. But this was not the only crotchet. Notwithstanding his superior fluency of extemporaneous speech, one of his greatest public trials was to appear upon the platform! His wife tells us, that "no portion of his duties did he feel more distasteful than making a speech." Now this is mere whim, or the fruit of a morbid sensibility. He had such a sense of imaginary insufficiency, that so late as 1852, on the occasion of delivering an admirable speech, when his wife referred to it, and expressed surprise at his attempt, he exclaimed, "Oh! I have made a wretched speech, but I felt it a duty to be there."

The whole of Mr. Scholefield's middle life is comparatively a blank, at least, we have little more than a few facts, and a batch of his own Letters, which possess no distinguishing attributes. They appear to have been simply the effusions of the moment, to accomplish temporary purposes. In later life, that is, about the year 1843, he visited Scotland, and was greatly delighted with its scenery, as well as improved in health and spirits. So much, indeed, was he pleased with the land of "blue mists, the mountain, and the flood," that he visited it again no fewer than three times. Now, for the first time, we meet with fragments of a journal



full of interest, and showing how valuable such a record would have been, kept through life. On returning from one of these rambles, throughout a distance of 1,250 miles, he records, in a series of paragraphs, the mercies which had attended him, and the exceeding kindness with which he everywhere met, even from those that were "entirely unknown to him before."

The second part of the volume consists of an outline of his later days, originally written for circulation amongst a choice circle of friends, a circumstance that has determined its character. To have divested it of the minute and touching particulars here presented, and thus to fit it for the cold eye of a critical public, had been to divest it of half its charms. Mrs. Scholefield, notwithstanding it cost her a struggle, has, upon the whole, done well in presenting it in all its original simplicity, humility, and love. To this she was induced by some of her chief friends; and there is no ground to regret that she yielded to their counsel. The strength of the volume mainly consists in this touching Memorial of his last illness and death.

Many of our readers, who are conversant with that golden book, "THE REMAINS OF CECIL," will recollect, that the memorial part was prepared by Mrs. Cecil, and that Mr. Pratt supplied the "Character." Now the same plan is adopted here: Mrs. Scholefield, having occupied upwards of 250 pages, steps aside, that one of the Professor's literary friends, Mr. Selwyn, may state his views of the character of the departed. That character displays both judgment and candour, and is, we presume, upon the whole, a faithful and life-like portraiture of the admirable man. A touching reference is made to his earlier trials, from which it appears that Dissenters are not alone in the wars they have to fight for truth and righteousness. Mrs. Scholefield states, that Mr. Scholefield's "capability of bearing much that was painful and distressing was frequently tested; and the calmness and dignity with which he bore repeated insults will be remembered by many." Strange, that a man of such learning, such virtue, and such position should, in the Established Church, have been so circumstanced! What is human nature in its unsanctified state? Mr. Selwyn states, that his excellent flock "suf-

fered with and for him in all his trials;" and it would seem that the unhappy spirit from which his troubles sprang, "extended to every transaction in the parish." He was doomed to go Sunday after Sunday, "not knowing whether the organ could be used, in consequence of the contention which prevailed." Thus, both in the church and out of it, music, as conducted by choirs or with organs—music, that has been so renowned for its power to soothe the soul—has, in modern times, and amongst professing Christians, been one of the principal sources of the bitterest conflict, strife, division, and every evil work! To such a pass had things come, that he at last felt deeply anxious to be removed from the scene of trouble. In his early days, when health was high, and spirits overflowing, his house was a sort of hotel for the reception of friends from all parts of the country. During his latter years, however, he shrank from company, and sometimes expressed himself to the effect, that "a straw would sink him." But, notwithstanding this, he was still strong for labour.

Mr. Selwyn states another of his peculiarities—which we consider another of his crotchets—"Never did he use extemporaneous prayer in the pulpit; though, perhaps, few might have greater temptations so to do, from his great command of language." Now this is far from a laudable course. Whatever the excellence of Church Collects, there is much, very much, in the condition of a flock, a neighbourhood, a nation, and a world, for which they make no provision. His case illustrates the power of habit, and the tendency of an excess of forms to repress the working of the affections, and even to enlure the most elevated minds.

Mr. Selwyn having finished his part of the business, a chapter is subjoined, consisting of letters from a number of friends, who have each expressed themselves touching some of the many phases of Mr. Scholefield's character. Amongst these effusions, which are numerous, perhaps the most interesting that of the Rev. C. Brydges, famous throughout the whole Church of God for his "Commentary on Psalm CXIX.," and amongst ministers of every sect, for his book on the "Christian Ministry." It appears that the friendship between these two excellent men was most in-

time, and of more than twenty years' standing—a fact that speaks volumes for the character of the deceased. Whenever Mr. Brydges visited Cambridge, he always found his way, as a matter of course, to the hospitable fireside of his friend. He says, "No other place had the same attractions of brotherhood; the interchange was equally free on the other side. Each of our houses was the home or rest of the other, as circumstances made it convenient." This is beautiful! There is friendship, grounded on common hopes and common sympathies.

Such is a glimpse at a volume which will possess considerable interest in Church circles, and which may be read with advantage by Dissenters, since it will teach them what excellence may subsist even among Low Church ministers, and at the same time show the heavy price which is often paid for imaginary advantages.

#### DR. DODDRIDGE.

AMIDST a multitude of particulars in which Dr. Doddridge was an example and a model to Young Men, and more especially to those aspiring to the office of the Ministry, attention is due to his private deportment, and the care with which he cultivated personal godliness. Of few men could it ever with more truth have been affirmed, that he "walked as seeing Him who is invisible." Acting on Matthew Henry's principle, that there is "nothing lost by prayer," he practised secret devotion to an extraordinary extent. It has been reported, on the best authority, that Luther, in his busiest times, spent about *three hours a day* in prayer, a fact which, in this busy age, seems all but incredible. The precise amount of time thus occupied by Doddridge, we have no means of ascertaining. He appears, indeed, to have had sound and wholesome views upon this subject. He was less concerned about acts and minutes, than about "being in the fear of the Lord all the day long." This is right; although religion is necessarily connected with acts, yet it is a life, rather than a performance.

Doddridge, having formed a plan for himself, by way of general outline, was in the habit of reading it over once a month, as in the presence of the Most High God, with a view to

keep himself in mind of his Resolutions, confessing his shortcomings, and asking strength for a better obedience. The time chosen for this prayerful perusal appears to have been the first Lord's day of each month, when he occasionally made additions such as circumstances required. We cannot better illustrate his course than by presenting his Rules for the direction of his conduct while a student, which he wrote at the beginning of his interleaved Testament, that he might be the more frequently reminded of his obligations. We commend them most earnestly to all young people of both sexes, but, in particular, to Young Men, and, above all, to Students for the Ministry:

1. Let my first thoughts be devout and thankful. Let me rise early, immediately return God more solemn thanks for the mercies of the night, devote myself to him, and beg his assistance in the intended business of the day.

2. In this and every other act of devotion, let me recollect my thoughts, speak directly to him, and never give way to anything, internal or external, that may divert my attention.

3. Let me set myself to read the Scriptures every morning. In the first reading let me endeavour to impress my heart with a practical sense of Divine things, and then use the help of commentators; let these rules, with proper alterations, be observed every evening.

4. Never let me trifle with a book, with which I have no present concern. In applying myself to any book, let me first recollect what I may learn by it, and then beg suitable assistance from God; and let me continually endeavour to make all my studies subservient to practical religion and ministerial usefulness.

5. Never let me lose one minute of time, nor incur unnecessary expenses, that I may have the more to spend for God.

6. When I am called abroad, let me be desirous of doing good and receiving good. Let me always have in readiness some subject of contemplation, and endeavour to improve my time by good thoughts as I go along. Let me endeavour to render myself agreeable and useful to all about me by a tender, compassionate, friendly behaviour, avoiding all trifling, impertinent stories, remembering that imprudence is sin.

7. Let me use great moderation at meals, and see that I am not hypocritical in prayers and thanksgivings at them.

8. Let me never delay anything, unless I can prove that another time will be more fit than the present, or that some other more important duty requires my immediate attendance.

9. Let me be often lifting up my heart to God in the intervals of secret worship, repeating those petitions which are of the great-

est importance, and a surrender of myself to his service.

10. Never let me enter into long schemes about future events, but in the general refer myself to God's care.

11. Let me labour after habitual gratitude and love to God and the Redeemer, practise self-denial, and never indulge anything that may prove a temptation to youthful lusts. Let me guard against pride and vain-glory, remembering that I have all from God's hand, and that I have deserved the severest punishment.

12. In all my studies, let me remember that the souls of men are immortal, and that Christ died to redeem them.

13. Let me consecrate my sleep and all my recreations to God, and seek them for his sake.

14. Let me frequently ask myself, what duty or what temptation is now before me?

15. Let me remember that, through the

mercy of God in a Redeemer, I hope I am within a few days of heaven.

16. Let me be frequently surveying these rules, and my conduct as compared with them.

17. Let me frequently recollect, which of these rules I have present occasion to practise.

18. If I have grossly erred in any one of these particulars, let me not think it an excuse for erring in others.

To these Rules he adds some others, touching the hour of rising, the course of study, and the particular matters to which he systematically attended. Such were the pains taken by this extraordinary man, even when a youth, to prepare himself for the exalted work to which Providence was about to call him.

## PiPERY.

### THE HOLY SCRIPTURES OUR ONLY RULE OF FAITH AND PRACTICE.

FROM NOTES OF A LECTURE IN RUGELEY IN 1845.

ALLUDING to his Divine Master, St. John says, "Whoso keepeth his word, in him verily is the love of God perfected." Being "God over all," as well as "the man Christ Jesus," his word is not inferior to any other part of Scripture, and as such it has been acknowledged by the faithful in all ages; so that in a very ancient creed, still used in public worship, it is said of our Lord that he "spoke by the prophets." It was his Spirit in them that "testified beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. i. 11. One of the ancient worthies observes, that "the most holy prophets lived according to Christ Jesus, and did, by the Spirit, expect him as their Master." (Ignatius, *Epistle to the Mag-nesianes*.) The same writer also says of Christ, "He is the door of the Father, by which Abraham, Isaac, and Jacob, and the prophets, enter in, as well as the apostles, and the Church." (*Epistle to the Philadelphians*.) His name, as "the Word," appears to denote that he was the giver of divine revelation from "the beginning;" so that he was always "the light of men," since from him we have received the whole will of God, contained in the Old and in the New

Testament. These Holy Scriptures, therefore, we receive as the only rule of our faith and practice, believing that they are "able to make us wise unto salvation, through faith in Christ Jesus," 2 Tim. ii. 15. This we consider as an invaluable privilege, and even glory that "the Bible, and the Bible alone, is the religion of Protestants."

The Roman Catholics, however, glory in another rule of faith and practice, namely, "*Scripture and tradition*." By the latter they mean various things supposed to have been taught by our Lord and his apostles before the New Testament was written. These things are said to have been delivered by word of mouth, until they were recorded in the writings of the fathers, and finally sanctioned by the Council of Trent. These traditions are considered, by the members of the Romish communion, as being of equal authority with anything contained in the Bible, having proceeded, as it is affirmed, from the same source. Thus the Church of Rome has a twofold word of God, *written and unwritten*, by which her advocates defend all the tenets of their religion, and everything in their church which Protestants consider as erroneous, supersti-

tious, and injurious to the souls of men. Of his rule of faith and practice, Dr. Milner thus writes, in his celebrated work, called, "The End of Religious Controversy:" "We Catholics hold that the word of God in general, both written and unwritten, in other words, the Bible and tradition, taken together, constitute the rule of faith, or method appointed by Christ for finding out the true religion; and that, besides the rule itself, he has provided, in his Holy Church, a living, speaking judge, to watch over it and explain it in all matters of controversy." (Letter viii., p. 97.) By this "living, speaking judge," he means the clergy, of the priesthood of the Church of Rome, to which he attributes that infallible guidance of the Holy Spirit, which we believe to have been confined to the apostles, and those upon whom they laid their hands; so that they were enabled to "speak with new tongues," and to perform other miracles, which were to cease at their death. In accordance with the views of Dr. Milner, we are told, in a work called "The Faith of Catholics," by Berrington and Kirk, that the Scriptures are "*of no use as an independent rule of faith!*" According to those gentlemen, the true rule of faith is, "All that, and that only, which God has revealed, and the Church proposes, to the belief of all. If either be wanting," say they, "*such doctrine is not of Catholic faith.*" (Preface, p. xxiv.) It follows, then, according to the Catholic rule, thus expounded, that we are not required to believe what we find in the written Word of God, unless the Church gives us leave; that we are not to use our own understanding and judgment, but renouncing both the one and the other, to believe as the Church believes, in order to arrive at the truth! But if this be the course we ought to pursue, why did our Lord Jesus Christ say, "Beware of false teachers, who come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit," Matt. vii. 15-17. In vain did he caution his disciples against "blind leaders of the blind," saying, "If the blind lead the blind, both shall fall into the ditch." Although the apostles were infallible guides and

interpreters of Divine revelation, because divinely inspired; we cannot believe that the ministers of the Gospel in modern times are so; nor does it appear that an ignorant and wicked priesthood (as that of the Church of Rome frequently was) could have the Spirit of God, so as to render them infallible, or even to enable them to feed and guide the flock of Christ according to his will. On the contrary, we know that, "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing that thou hatest instruction, and castest my words behind thee?" Psa. l. 16, 17. We must, therefore, "search the Scriptures" for ourselves, use our own understanding and judgment in order to ascertain their meaning, and believe with a faith of our own, in order to serve God acceptably, and find the way to heaven.

It is true, that St. John says, when speaking of his Gospel, "There are also many other things which Jesus did, and many other signs" that were given by him "in the presence of his disciples, which are not written in this book;" but he seems to intimate, that even his Gospel alone is sufficient for salvation, without having recourse to uncertain tradition. "These are written," says the Apostle, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name." What are we to think or say, then, of those who are not satisfied with Scripture alone, when, besides the Gospel by St. John, they have those of Matthew, Mark, and Luke, with all the rest of the New Testament, in addition to the inspired writings of the former dispensation? And what are we to think of Mr. Berrington, when he says, "If there be not a speaking authority in the Church, that can tell me, without danger of being itself deceived, what the truths are which Christ taught, my mind can rest only on its own unstable judgment; that is, it must be tossed to and fro, and carried about with every wind of doctrine?" Does the Spirit of God, in his written word, speak as obscurely as the oracles of ancient heathenism were wont to do? Does the trumpet which Infinite Wisdom has made, give so uncertain a sound, that the Christian soldier cannot thereby understand the will of his Commander,

"and accordingly "prepare himself for the battle?" And if some parts of Scripture be not easily understood, in vain are we directed to the Romish priesthood, who differ among themselves, and are, in some points of doctrine, not more harmonious than the builders of Babel.

"Happy they who are guided by the Holy Scriptures alone, and are anxious to know, experience, and obey, what their Creator and Redeemer has taught them in the volume of inspired truth! Very few Roman Catholics, I apprehend, have enjoyed such peace and assured hope in the mercy of God, through the merits of Christ, as the humble, holy, and truly pious John Claude, author of "An Historical Defence of the Reformation." About a week before his death, he said, "I have carefully examined all religions; none appear to me worthy of the wisdom of God, and capable of leading man to happiness, but the Christian religion. I have diligently studied Popery and the Reformation. The Protestant religion, I think, is the only good religion; it is all found in the Holy Scriptures, the Word of God. From this, as from the fountain, all religion must be drawn. Scripture is the root—the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it." May the words of this learned, pious, and amiable man sink deep into our hearts, and have their due effect upon all who have now heard them!

But in keeping steady to the Protestant religion, it cannot be our duty to cleave to any of those *errors* and *abuses* which still dishonour the Protestant cause. Exercising the right of private judgment, and adhering to the rule of faith and practice for which we contend, it must be remembered, that Protestant communions are not all equally reformed. It is therefore our duty to worship with those whose faith appears to be most scriptural, and whose worship is such as God requires of his accountable creatures. In thus seeking to avoid error and superstition, let us pray for the teaching and guidance of the Holy Spirit, that we may know and do the will of our Father who is in heaven. And if we cannot be expected to avoid every mistake, in things which are not essential to salvation, we may certainly

hope to be right in things of chief importance. JOHN BULMER.

*Langrove Cottage.*

#### POPISH MISSIONS.

AFTER having, in a preceding article, given an example of what the Romish missionaries did formerly, in a country where they had the upper hand, and consequently free scope to develop all the latent results of their principles; let us now come to the present time, and as a sample of their way of acting, let us see a little what they are doing in China.

Here is what Mr. McClatchie, one of the missionaries of the Church Missionary Society, wrote under date of June 25, 1846:

A letter written by the Count de Besi, Apostolical Vicar of Shantung, to the directors of the work in Italy, has just been published. It is dated, Nanking, May 13th, 1843. Speaking of his converts, he says: "The return of peace, joined to the zeal of the newly-arrived missionaries, and, more than all, the blessing of the Lord, who blessed their efforts, has so greatly increased the number of neophytes, that they number 72,000 or 73,000, without including the province of Honan, which is also a part of my vicariate." These converts, the Bishop says, reside in Keang-nan, by which, according to the description given, he means the provinces now called Keang-soo and Gnan-huzu, both of which were formerly included under that name. The provinces of Honan and Keang-nan, according to the *Annale de la Propagation de la Foi*, for June, 1839, contained, at that time, 40,000 converts; so that, at the least, there has been an increase, from 1839 to 1843, of 42,000,—that is, allowing only 10,000 converts to Honan, and 30,000 to Keang-nan, in 1839, and taking the present calculation to be only 72,000. The number of missionaries consists of "four European and ten native priests;" the latter, "for the most part, old and infirm." "The zeal of the newly-arrived missionaries," that is, those of the four mentioned already, who arrived "during the previous year," 1842, he tells us, contributed greatly to this increase. He, however, does not inform us how these missionaries acquired the language, so as to be able to labour so effectually as soon as they arrived in China. Indeed, speaking not merely of the four foreigners, but including also the ten native priests, he says: "These are not sufficient for the ministry of the sick. M. Lavaissiere has, in his district alone, 9,400 Christians, and he is able only to visit them once in three years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a missionary for a great part of the time, and that the converts are so separated that it is necessary to make many journeys in going from one to the other." If the increase of converts already mentioned be wonderful,

assuredly any one who knows what the human heart is, will think it even still more wonderful that these should be kept sound in the faith by being visited once in three years. Besides, if it be true that the whole body of missionaries "are not sufficient for the ministry of the sick," how can those who are in health, and who doubtless form the greater number, be properly instructed? All these difficulties, however, are solved by the unblushing statement of the Bishop, with regard to the method by which converts are made. He says: "We have adopted this, among other resolutions: to erect schools in all the villages, and to choose in each locality a certain number of pious widows, who, having some knowledge of medicine, may be able, under pretext of administering remedies to sick infants of pagans, to confer baptism." Such is the account given by the Bishop of Nanking, of the conversions which have taken place within his diocese, and of the manner in which some of his converts are manufactured. Better that the Protestant missionaries should never be able to point to a single convert, than that they should convert the whole empire of China by such underhand practices!

I suppose that every Christian will heartily join in this closing expression of indignation against the use of such means.

But let me add two extracts concerning this baptizing of sick children, mentioned in Mr. McClatchie's letter. These extracts are from the Catholic missionaries themselves:

Our good people, so simple otherwise, attain to a marvellous cleverness when it is question of saving a soul. Those especially who are a little quack doctors, captivate always the little invalids, saying all the time to the relatives, that if they will not consent to it, it is their business, and that everybody ought to respect the intentions of the family. There is one that is especially noted, a good man, who uses medicine a little, and who has already baptized many hundreds of pagan children, without the knowledge of the parents. Sometimes he baptizes slyly, with a little water from his handkerchief, which he has wetted on purpose; at other times, he gets some water to be brought, and pretending to wash the face of the child, to be better able to determine the cause of his illness, he purifies his soul from original sin. Often, also, he makes use, for giving his medicine, of a little instrument, in the handle of which he has taken care to put a little water; then he turns himself one way and another, so as to be in the best position with respect to the child, and when nobody sees his hand, he throws the water, which, if seen afterwards on the child's face, is taken for a little medicine, which he has not been able to swallow.

Such, it appears, is the shameful way of going about this baptizing process; but it is not all. Let us look at the reverse of the medal, and

we shall find that it is also an affair of money, like everything in the Romish fabric. Here is what one of their missionaries writes:

The number of these little Chinese baptized in 1850, is lower than last year. This diminution is the result of your being obliged to diminish the amount of your alms; as soon as you will be able to give us more, our number will rise in the same proportion. Will you then, I beseech you, allow us every year a sum more and more considerable? With £4 given to our baptizers, we can regenerate three or four hundred children, two-thirds of whom go almost immediately to heaven. Press strongly the rich to open their purses; tell to all those who desire to get a high interest for their capital, to send it to Su-Tchuen, where ten pence furnish every year two treasures, by saving two souls.

The number of children baptized in that said province of Su-Tchuen, in 1849, was 99,807.

I dare not make—nor do I believe it necessary—any remarks on such a way of going about missionary work: it is utterly revolting. How different are the doings of the Protestant missionaries, even those against whom could be levelled most blame?

It is not to my purpose to bring forward any other examples of the sad manner in which the Popish missionaries propagate their faith. These two cases will be sufficient to give some idea to the reader, of what are their missions.

Now I would ask, what good can such missionary efforts produce? Is that bringing sinners really to Christ to be saved? Or is it not rather a prostitution of the only true, as it is the most beautiful religion, in the most shameful way? But see,—the number of Catholics is very superior to that of Protestants, and they form many powerful nations; and yet they have but one single missionary society, whilst the Protestants have a multitude; and that society, though well known, has never attained yet to a revenue of £200,000 per annum. In 1852, which was a year of unusual financial prosperity, it attained to £191,618 15s. 4½d., which is but equal to the revenue of two only of our English societies, the Church and the London Missionary Societies, during the same year; with this wide difference yet between, that the Romish society is sustained by all the clergy of Rome, and collects from all coun-

trips, even from England, where, in 1851, it collected £1,294 7s. 0½d.; in Scotland, £134 11s. 11d.; and in Ireland, £3,159 13s. 8½d. And with all this vast extent in which to collect, the amount collected in 1852 is quite unexampled, for the yearly income is generally under £150,000. Such is the Romish liberality and zeal for missionary purposes!

But what are the results in good of the missions of the Papists? Since the Reformation, they have done much under the name of missionary enterprise; but what are the real results for good? What have they left us in the shape of the Christianization of pagan nations; of civilizations, of ameliorations in the physical, social, moral, and intellectual state of the people amongst whom they have spent means so varied, in lives, energy, learning, material means, etc.? Where, I repeat it, are the results of all those missionary efforts? I look on the broad surface of the world for any good and durable results, and I see none. If the missions of the Paraguay were pointed to me, I would ask, where are they now, and what have they left, though reared with such care, and so much attention? They speak—the Romish missionaries—of numerous converts; they reckon them by tens of thousands, sometimes by hundreds of thousands; but it is only necessary to know what kind of converts they are, to see that they are not worth the name,—that if some few are really Christians, these are but the very, very small number.

And whilst the Romish missions are so barren, in every sense of the word, the Protestant missions, during the

last fifty years, have been making multiplied and wondrous progress. True, they do not reckon their converts by ten thousands and hundreds of thousands in each country; but it is because they know that baptism, administered even without the one receiving it being aware of it, is not enough to save. And their work has already proved itself, in many cases, to be of a solid and durable nature,—see, for instance, Tahiti and Madagascar. But I address myself to those who are acquainted with the glorious results of Protestant missions, so I need not enlarge; nor is it necessary to mention the rapid progress they have caused the nations amongst which they have worked to make in all the arts, and comforts, and enlightenments of civilization. And for the various departments of European learning, have they not done as much and more than the Jesuit missionaries, though sometimes so much boasted of, have ever accomplished?

There is, however, no reason to wonder at the results of the Romish missionary system, for it is but another illustration of the words of Christ, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And let us not forget, that the same Divine Teacher has added, "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." E. LE BRUN.

*Jersey, May 8th, 1855.*

## Revival of Religion.

### PROPOSALS FOR THE ADOPTION OF MEANS TO PROMOTE THE REVIVAL OF RELIGION.

BY THE LATE PHILIP DODDRIDGE, D.D.

IN our last Number we presented the celebrated Circular of the Rev. Andrew Fuller on the subject of the Revival of Religion; and we shall now set before our readers a document of still greatly superior value, by the far-famed author

of the "Family Expositor," Dr. Doddridge. In the month of June, 1741, there was a gathering of the Associated Protestant Dissenting Ministers in the counties of Norfolk and Suffolk, with a view to confer together on the state

of the churches, and the best means of promoting a revival of true piety. Dr. Doddridge had the honour of an invitation to be present on the occasion, and appears to have been deeply impressed with the interview and the subjects which occupied the general attention. He appears to the close of his life, extending to some ten years more, to have retained a lively impression of that eventful day. The Doctor was permitted, if not invited, to present "Hints of a Scheme," which he was then forming for the Revival of Religion in his own county and around—a scheme which the ministers at Denton generally approved, and in several particulars helped to "ripen" by their "prudent and valuable counsels." The good and great man was much encouraged by their concurrence, which led him to cast about for still further corroborative testimony among his brethren. Wherever he applied he was successful; and, among others, he rejoiced in the "approbation of some of the most eminent of the London ministers, of different denominations." A month after this—that is, about the middle of August—there was a meeting of ministers held in Northampton, when the Doctor again propounded his views, "which were everywhere received;" and it was agreed to take them into a more particular consideration in a Conference at their next Assembly, which was held at Kettering, on Thursday, the 15th October. On that occasion the Doctor introduced the business by the most valuable, powerful, and useful sermon he ever preached, that known as the discourse on the "Evil and Danger of Neglecting Souls." A better preparation than this for the consideration of the proposals for the adoption of means to promote the Revival, it were difficult to conceive. The good man dedicated this discourse to his friends in the counties of Norfolk and Suffolk, incorporating with the

dedication the points of the scheme in their more matured and perfected form. As more agreeable to the deference which he deemed due to the assembled brethren, he proposed a scheme in the form of "Inquiries," on which the following Resolutions were formed, and unanimously adopted:

I. That it may tend to the advancement of religion, that the ministers of this association, if they have not very lately done it, should agree to preach one Lord's-day on family religion, and another on secret prayer; and that the time should be fixed, in humble hope that concurrent labours, connected with concurrent petitions to the throne of grace, might produce some happy effect.

II. That it is proper that pastoral visiting should be more solemnly attended to; and that greater care should be taken in personal inspection than has generally been used. And that it may conduce to this good end, that each minister should take an exact survey of his flock, and note down the names of the heads of families, the children, the servants, and other single persons in his auditory, in order to keep proper memorandums concerning each; that he may judge the better of the particulars of his duty with regard to every one, and may observe how his visits, exhortations, and admonitions, correspond to their respective characters and circumstances.

III. That consequent on this survey, it will be proper, as soon as possible, and henceforward at least once a year, to visit, if it be practicable, every head of a family under our ministerial care, with a solemn charge to attend to the business of religion in their hearts and houses, watching over their domestics in the fear of the Lord, we, at the same time, professing our readiness to give them all proper assistance for this purpose.

IV. That it will be highly expedient, immediately, or as soon as may be, to set up the work of catechising in one form or another, and to keep to it steadily for one half of the year at least; and that it is probable future counsels may ripen some scheme for carrying on this work, in a manner which may tend greatly to the propagation of



real, vital, catholic Christianity, in the rising generation.

V. That there is reason to apprehend there are, in all our congregations, some pious and valuable persons, who live in a culpable neglect of the Lord's supper; and that it is our duty particularly to inform ourselves who they are, and to endeavour, by our prayers to God, and our serious addresses to them, to introduce them into communion; to which, I question not, we shall all willingly add, cautiously guarding against anything in the methods of admission which may justly discourage sincere Christians of a tender and timorous temper.

VI. That it is to be feared there are some, in several of our communions at least, who behave in such a manner as to give just offence; and that we may be in great danger of making ourselves partakers of other men's sins, if we do not animadvert upon them; and that if they will not reform, or if the crime be notorious, we ought, in duty to God and to them, and to all around us, solemnly to cut them off from our sacramental communion, as a reproach to the Church of Christ.

VII. That it may, on many accounts, be proper to advise our people to enter into little bands or societies, for religious discourse and prayer; each consisting of six or eight, to meet for these good purposes once a week or a fortnight, as may best suit with their other engagements and affairs.

VIII. That it might be advisable, if it can be done, to select out of each congregation under our care a small number of persons, remarkable for experience, prudence, seriousness, humility, and zeal, to act as a stated council for promoting religion in the said society; and that it would be proper they should have some certain times of meeting with each other and with the minister, to join their counsels and their prayers for the public good.

IX. That, so far as we can judge, it might, by the Divine blessing, conduce to the advancement of these valuable ends, that neighbouring ministers, in one part of our land and another, especially in this country, should enter into associations, to strengthen the hands of each other by united consultations and prayer; and that meetings of ministers might, by some obvious regulations, be made more extensively useful than they often are; in which

view it was farther proposed, with unanimous approbation: That these meetings should be held at certain periodical times; That each member of the association should endeavour, if possible, to be present, studying to order his affairs so as to guard against unnecessary hinderances; That public worship should begin and end sooner than it commonly has done on these occasions; That each pastor preach at these assemblies in his turn; That the minister of the place determine who shall be employed in prayer; That, after a moderate repast, to be managed with as little trouble and expence as may be, an hour or two in the afternoon be spent in religious conference and prayer, and in taking into consideration, merely as a friendly council, and without the least pretence to any right of authoritative decision, the concerns of any brother, or any society, which may be brought before us for our advice; and, finally, That every member of this association shall consider it an additional obligation upon him to endeavour to be, so far as he justly and honourably can, a friend and guardian to the reputation, comfort, and usefulness of all his brethren in the Christian ministry, near or remote, of whatever party and denomination.

X. That it may be proper to enter into some farther measures, to regulate the admission of young persons into the ministry. The particulars here were referred to farther consideration; but, so far as I can judge, the plan proposed will be pretty nearly this: That if any student, within the compass of this association, desires to be admitted as a preacher, he apply to the ministers at one of their periodical meetings; when, if they be in the general satisfied that he is a person of a fair character, in sacramental communion with a Christian society, and one who has gone through a regular course of preparatory studies, they will appoint three of their number to examine more particularly into his acquaintance with and sense of the great doctrines of Christianity, as delivered in the Scripture, and into the progress he has made in literature, the views with which he professes to undertake the ministry, and in general his aptness to teach; in order to judging of which, it may be proper that a theological thesis be exhibited

in Latin, and a popular sermon, composed by the candidate, be submitted to the perusal of the examiners; that if they in their consciences believe he is fit to be employed in the Christian ministry, they give him a certificate of that approbation, which he may be desired to produce at the next general meeting, that his testimonials may be signed by all the associated ministers present, and he solemnly recommended to God by prayer.

Thus, gentlemen, you have a view of the scheme, as it now lies before us; and as every article, except the last, not yet considered among us, was approved at Kettering, at the time above-mentioned, I will take leave to add one particular more, which has since occurred to my thoughts, and which I here submit to your consideration, and to that of my other reverend brethren, into whose hands this may fall, especially those of our own association.

XI. Qu. Whether something might not be done, in most of our congregations towards assisting in the propagation of Christianity abroad, and spreading it in some of the darker parts of our own land? In pursuance of which, it is further proposed that we endeavour to engage as many pious people of our respective congregations, as we can to enter themselves into a society, in which the members may engage themselves to some peculiar cares, assemblies, and contributions, with a regard to this great end. I will not swell this dedication with the particulars of that scheme, which has been formed to this purpose; but rather choose to insert at the bottom of the page a copy of such an association, which I am endeavouring to introduce among my own people, and which several have already signed. It is a feeble essay; and the effects of it in one congregation can be but very small; but if it were generally to be followed, who can tell what a harvest such a little grain might at length produce? May God multiply it a thousand-fold!\*

Excuse me, my reverend and dear brethren, that I have detained you so

\* We, whose names are subscribed, being moved, as we hope and trust, by a real concern for the propagation of the kingdom of Christ in the world, have determined to form ourselves into a society for that end, on the following terms:

I. That we purpose, as God shall enable us, to be daily putting up some earnest pe-

long with these various particulars; and permit me to conclude this address with beseeching you to join with me in humble prayer to Him who knows the sincere regard to the temporal and eternal happiness of his creatures by which the plain things of this dedication and sermon are dictated, that he may honour both with his blessing. If any parts of the scheme here laid before you have not indeed that subserviency to the great end proposed which they are imagined to have, it would be a peculiar pleasure to me to be better informed; yet I must take the liberty to say, those must be strong arguments which will prevail against the experience of the happy effects which have for some time, in my own congregation, attended those, alas! too imperfect attempts which I have made to carry them into execution. But if they are, as I assuredly believe, calculated to revive the languishing interest of real religion, may your advice, my honoured

tions to the throne of grace for the advancement of the Gospel in the world, and for the success of all the faithful servants of Christ, who are engaged in the work of it, especially among the heathen nations.

II. That we will assemble, at least four times a year, in our place of public worship, at such seasons as shall by mutual consent be appointed, to spend some time in solemn prayer together on this important account; and we hereby engage that we will, each of us, if we conveniently can, attend at such meetings, unless such circumstances happen, as to lead us in our own consciences to conclude that it will be more acceptable in the sight of God that we should be employed in some other business elsewhere.

III. We do hereby express our desire that some time may be then spent, if God give an opportunity, in reviewing those promises of Scripture which relate to the establishment of our Redeemer's kingdom in the world; that our faith may be supported, and our prayers quickened, by the contemplation of them.

IV. It is also our desire that whatever important information relating to the progress of the Gospel be received from the various parts of this kingdom or from foreign lands, by any members of the society, they may be communicated to us at our general quarterly meetings; and the rest of us make it our request to our minister that he will, where he can with convenience do it, keep up such correspondences; that we may be more capable of judging how far God answers our prayers, and those of his other servants, in this regard.

V. We further engage that, on these days of general meeting, every one of us will, as God shall be pleased to prosper us, contribute something, be it ever so little, towards

friends, in concurrence with that of my worthy brethren in these parts, and with the serious expostulations contained in the ensuing discourse, prevail on others to make the trial of them, which surely they will not repent in the nearest views of eternity.

I persuade myself, gentlemen, that in the midst of those various cares and labours for the public service to which, weak as I am, Divine Providence has called me, you will sometimes be repeating for me those suitable and pathetic petitions which you were pleased, at Denton and elsewhere, during my late interviews with you, to offer on my account; petitions which I never recollect without a most sensible pleasure, and by the very remembrance of which I find myself animated to this very day. On my part, dear brethren, be assured of all the most affectionate good wishes which sincere esteem and grateful friendship can inspire. May that spirit of grace and supplication, the happy effects of which I so delightfully observed in those of you on whom I had then an opportunity of attending be in a still

the carrying on of this pious design, which shall be lodged in the hands of a treasurer, to be chosen at the first meeting, to be disposed of by him and four other trustees, then also to be appointed, in such a manner as they shall judge most convenient, towards supporting the expense of sending missionaries abroad, printing Bibles or other useful books in foreign languages, establishing schools for the instruction of the ignorant, and the like.

VI. That the pastor for the time being, if one of the society, be always one of those trustees; and that four more be annually nominated by the society at the first meeting after new-year's day, with a power of choosing their treasurer out of their own number; and that the accounts of the former year be then laid before the society, or before a committee appointed to examine them.

VII. That members, after the first meeting, be admitted by the consent of the majority of the society present, at some stated meeting; and that if any member think fit to withdraw, he signify that purpose to the society, or to one of the trustees.

VIII. That briefminutes be taken at every meeting of the business dispatched, the persons admitted, the contributions made at it, etc.

To these rules we subscribe our hands, heartily praying that God may quicken us, and many others by our means, to greater zeal in this and in every good word and work; and that, joining in spirit with all those who, in one place or another, are devoting their lives to the advancement of the Gospel, we may another day partake of their joy.

richer abundance poured forth upon you all! May you open your mouths boldly to declare the mysteries of God, as faithful witnesses to the truth and purity of his Gospel, in the midst of a degenerate and backsliding age! May you teach, not only publicly, but from house to house! May a truly primitive and scriptural discipline, which it is our privilege, that, amidst all our discouragements, we are able, not only to pray for, but to exercise, be impartially maintained! And in consequence of all this, may you have the pleasure to see your assemblies flourishing! May you feel your hearts daily cheered and animated by the visible success of your labours! and may there be no contention among you, unless it be who shall exert himself with the most exemplary prudence, zeal, and love, in the prosecution of so good a work! May each of you, in the sphere which Providence has assigned him, be a burning and a shining light! And may the lustre of your fervent and active piety awaken, if any of them slumber, our brethren of the Established clergy to guard against that growth of the Dissenting interest, which must otherwise be the probable consequences of such measures! May they all emulate the most faithful and zealous among us, in the purity of their doctrine, in the seriousness and spirituality of their address, in the vigilance of their pastoral inspection, in their tender care to train up the rising generation for God; and, above all, in the distinguished sanctity of their lives! This will unite our hearts in such mutual esteem and affection, that even while in different communions, we shall treat each other like brethren and friends, and fellow-labourers in the vineyard of Christ, far more endeared by our common love to our Divine Master and the souls he has redeemed than alienated by our different apprehensions as to the particular mode by which that interest is to be promoted. The question between us will not then be, "How much may we lawfully impose?" and "How much may we lawfully dispute?" But on the one side it will be inquired, "What may we waive?" and on the other, "What may we acquiesce in, from a principle of mutual tenderness and respect, without displeasing our common Lord, and injuring that great cause of original Christianity which he has appointed

us to guard?" Thus may the flames of undissolved love purge away our dross, and cement us into one mass, where the union will be the closer in proportion to the degree in which the metal is the nobler and the more refined! And thus may it cause those fetters to fall off, under the weight and the straitness of which, however they may have been gilded over, the worthiest persons that wear them must secretly groan! We are praying and waiting for that happy day, which, whenever it appears, will be the glorious earnest of the revival of the

Protestant and of the Christian cause. In the meantime, may each of us have a pleasing consciousness that we are labouring to promote it; or, at least, that while we are waiting for the appearance of the great Physician among us, we do not, by our own rashness, exasperate those distempers which in his absence we cannot heal! A wish and a care in which, I am sure, you will concur with, Gentlemen, your most affectionate brother, and faithful and obliged humble servant,

P. DODDRIDGE.

Northampton, Feb. 1, 1741-2.

## The Union Meetings. ••

### THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Twenty-fifth Annual Assembly of the Congregational Union of England and Wales took place on Tuesday morning, May 8, at New Broad-street Chapel, under the presidency of the Rev. Dr. HALLEY, of Manchester. The attendance was larger than on any former occasion. After devotional exercises, the Chairman proceeded to deliver the following

#### ADDRESS.

MY DEAR BRETHREN.—In pre-iding over your assembly, on your twenty-fifth annual meeting, I am anxious so to discharge the duties of this position, as to show, that, whatever may be my deficiency, I am not insensible to the honour you have conferred upon me, and the confidence you have reposed in me. After some thirty-five years spent in your ministry, it is no small comfort to receive this unequivocal testimony that I have not forfeited your esteem, which (may I not say without undue assumption) is not gained unless it be earned; nor lost your confidence, which appears in associating my name so prominently with your proceedings, that, if any discredit should hereafter be attached to it, you must suffer no small part of the reproach. Whether your judgment has been too favourable, it is now too late to inquire. I have only to thank you for the honour, and, "according to the measure of the gift of Christ" within me, to discharge the duty of the office, from which there can be—*there shall be*—no appeal. Should the occasion compel me to say, *Support the Chair*, you will not, I am sure, repudiate your own election.

A custom has grown up of late years

(I hope to show that it is not still growing) of giving a long and somewhat formal address on taking the chair at your annual (and, I fear, also, at your autumnal) assemblies. It began, I believe, with the late much-lamented Dr. Winter Hamilton, to whom, for this example, his successors (at least, I can speak for myself) have not been very grateful. Whether the custom be more honoured in the breach than in the observance, I do not say; but after it has been so long observed, I have not the moral courage to be the first to lay it aside.

But I feel the want of an appropriate subject. Some of my honoured predecessors have, with admirable skill, taken advantage of something prominent at the time in our churches or ministry, our relation with other denominations, or with the theology of the age. But I find no such advantage. Tractarianism has been well expounded; a latitudinarian theology has been ably exposed. The preaching becoming prevalent among us, has been gently criticised and generously defended. Within our own circle nothing appears to call for prolonged remark,—without, nothing is heard but the din

of arms; and from that frantic and horrible discord, I gladly turn to the peaceful kingdom of Christ. In default of a more specific subject, the twenty-fifth Annual Meeting invites to the retrospect. Something like a quarter of a century has made its various impressions upon the Congregational Union; and I should like to interpret them by the aid of personal recollection, as they may be suggestive of thought to those who know our Union only in its present harmony and strength.

But can it be five-and-twenty years since this Union was formed, amidst so many hopes and fears, in the Congregational Library? I know not exactly how you count, but you call this your twenty-fifth Annual Meeting. If you have not completed, you have at least commenced, your twenty-fifth year. An important part of life,—to some of us the best part of ministerial life,—has surely and for ever passed away. That minister, present at the formation of our Union, must have been then very young, or he now very sanguine, if he can look upon the intervening years without feeling that the greater part of his work is done, and that henceforth he may expect declension rather than progress. Brethren of advancing years, we, in that interval have accumulated most of the materials on which the decision respecting our ministry will be pronounced by the righteous Judge. We may rejoice with trembling. To me this day, (as I doubt not to some of you,) the echo of the many voices which, in loving harmony and fond hope, hailed the Resolution that formed the Union, seems to come over the intervening years with a startling effect, as if it made us feel that life is short, that ministerial labour is soon done, that most of those who took a prominent part in the proceedings of that day, and many who have joined us since, have left our annual gatherings, because they were not suffered to continue by reason of death.

If, in our recollection, the intervening years seem to have fled rapidly, yet they appear, in the traces and impressions they have left, to have gone very slowly, for, in passing by us, they have done a great deal of work. Brief to memory, they are long in their influence, and multiplied in their many impressions. Can there be only five-and-twenty years which have made so

many vacancies in our Union, so many demands upon our sympathy, so many bereavements that we thought we could ill spare? Have a few years produced all these changes? And some who took an active part in the consultations which led to the happy settlement of our constitution, though they still survive, are unable to occupy the places which they used to occupy so much to the pleasure and advantage of their brethren. Remembering the former days, we almost instinctively look for them, and feel their absence as a distraction from the fulness of our joy. Grateful would it be to my feelings to mention the honoured names of some on whom the infirmities of age are now gathering, and to say how, in the days of their strength, they were examples to the younger brethren of the time; but I forbear, because the selection would be invidious, when all deserve to be had in affectionate remembrance. They do not forget us this day; and our prayer is, that "the voice of rejoicing and salvation may be in their tabernacles."

In such a retrospect, the inquiry naturally arises, What good has been done by this Congregational Union? It has existed quite long enough to prove itself to be something good or bad—serviceable or injurious—to the cause of pure and undefiled religion. It has passed its probation, and has no right to require any farther trial. It can exist no longer upon sufferance. It is too late to say, "Let it alone another year also." If it have borne no good fruit, "cut it down; why cumbereth it the ground?"

I am very far from saying that our Union has accomplished all the good which was foretold and fondly expected by some of its more zealous founders. But, if some expected more good than has been accomplished, others foresaw (if they could foresee what was not coming to pass) very serious evils certainly about to arise from the forming into an organised and compact body the several parts and particles of Congregationalism. I this day confidently ask, Where are the evils which were at one time so positively foretold? Where are the combinations and parties, the tyrannical majorities and factious minorities, the managing, and manœuvring, and murmuring which some brethren were so fond of foretelling? Do the prophets of evil still

adhere to their own prophecies? We have differences of opinion, and it is good to have a place in which we can temperately and honourably express them. But out of this Union have grown no factions. We invade the liberty of no church; we restrict no brother in doing the work of God in his own way. We suppress no independent thought or action in any field of labour. If it be said, in reply, True, for you cannot, I say, This we know, and our founders knew it. This is, indeed, their justification. They knew very well that the evils predicted could never be produced so long as our churches remained faithful to their own avowed principles. And when the churches become unfaithful, they will not require the help of this Union to bring their polity and themselves into the contempt and scorn of all other Christians. We are no nearer the spurious Presbyterianism of which some good people were afraid, than we were on the auspicious day when this Union was formed. In judging of the tendencies of an Institution to produce evils which have never appeared, the experience of a quarter of a century is not to be ignored as a thing of no consideration.

But to say that our Union has done no harm may be thought a poor defence of an Institution which cost so much of the time, anxiety, and heart of its founders and early friends. Be it so. We have something more to say. Were there nothing else to be told than the good and pleasant thing of dwelling together in unity,—the encouraging and strengthening of one another in the goodly fellowship of these gatherings, both in the Metropolis and the provinces,—the better knowledge we gain of one another, the kindlier feelings we cherish, and the opportunities of mutual consultation—these more than compensate the time and trouble by which they are secured; and in the loss of them I am sure our whole denomination would be sensible of a grievous misfortune.

To me it seems of great importance to give demonstration to the whole world, that we have a deliberative assembly in which we decide (where the decision has not a particle of authority over any man on earth) with as much solicitude and carefulness as if we could enforce our decision with all the authority of a synod, a conference, or an

episcopal convocation. It is something to be able to pronounce a judgment which will be respected where it cannot be enforced, and be received as valuable advice where as authority it would be utterly worthless. We assume to be teachers, not rulers; and our decisions are formed none the less carefully because their influence must depend entirely upon their apparent value. Our polity is incomplete without this sort of association. That association of any kind is inconsistent with our avowed principles, surely none will venture to assert. We cannot enforce a bad decision; a good one, clearly stated, will enforce itself. Ours is a deliberative assembly, impotent for evil, mighty for good. I believe there is not a church of our order in the country, the colonies, or the Mission stations of the world, which may not be influenced, directly or indirectly, speedily or slowly, by a wise and solemn recommendation of this assembly. We have union with freedom, the deliberate judgment of a few, sustained by the cordial approval of many. Our strength is in the confidence and love of our brethren. Without these we are feeble indeed; with them we have more influence (and what is influence but the best kind of power?) than if we were armed with authority to expel from our Societies all who presumed to dispute the value of our decisions. This is a power never to be asserted, always to be felt, and, if unduly strained, sure to break by the resistance it cannot fail to provoke among self-governed churches.

If it should be said, What can a power do when, by its own exertion, it destroys itself? I reply, it can do all that ought to be done; and, if it attempt to do more, it is well that it destroys itself. If there be given to us of God a power which, mighty for good, fails whenever it is abused, I hope and trust the independent churches will never be ashamed nor afraid to avail themselves of its advantage, and, by proper organisation, to transmit to their successors what they have received through the founders of this Congregational Union.

As it is implied in what I have said, that our churches have been more or less affected by the influence of this Union, it may be useful to inquire what changes in the last quarter of a century may be observed in the gene-

ral character and state of our denomination. I do not, of course, refer to particular churches. It conveys little instruction to tell you, that some have flourished, a few have declined, many are stationary. If a few have become extinct, many more have been formed, and some with a very auspicious commencement. How far the Congregational body has increased in the aggregate, or what may be the promise of future prosperity, it is not easy to say; for, under different circumstances, it presents so varied an appearance as to induce equally attached friends to form very different estimates. There is, however, one fact, and it is almost the only one which cannot be questioned in its reference to the proportionate increase of our denomination. In the course of the present century, as appears from the late Census, we have increased, not only absolutely, but also relatively to the growing population of our country; while the ratio of our increase has not been equal to that of the other two great bodies of Evangelical Nonconformists—the Methodists and the Baptists. Some may need the encouragement of the former fact; others, the stimulus of the latter.

We have, I think, sustained some change in our relation to other sections of the Christian Church. Upon the whole the change has been very favourable. We are better known, and, as a Nonconforming people, we stand out more prominently before the world. We are probably less loved, but more respected. We have lost (the loss is more apparent in our evening services,) the occasional attendance of many members of the Established Church, for almost everywhere they can now find an appropriate and Evangelical ministry in their own communion. Others holding our principles loosely have not cared to maintain their profession. Evangelical Nonconformity has therefore assumed a more sharply defined appearance. Many good people, a few years since, regarded it as an irregular, but useful auxiliary to the Established Church, supplementing its acknowledged deficiencies, when it was too much under the restraint of order and routine to comprehend within its enclosure the growing population of our country. Many of the Dissenters were content it should be so. They could not very well assert their independence, without diminishing their influence.

Expediency, rather than principle, directed the religious movements of that time.

It is now far otherwise. Independents are no longer fettered by any considerations of expediency. We are supposed to have some principles, good or bad, and we are respected for holding them firmly. Our ministers are no longer regarded as preachers, who have unfortunately been excluded from the church through the want of education, or influence, or connexions, and in their extremity, are allowed to occupy a sphere of labour which has been neglected by the proper authorities. On one side we are brought into more direct opposition to the Church, though, on another, we are more intimately connected with it. Our principles, though, more distinctly avowed by ourselves, are, to no small extent, working their way into other communions, and even into the Church of England. What but spiritual independence is prompting the present demand for convocations, and church courts, and ecclesiastical discipline, free from the control of the secular power? What but freedom of election is breaking up the old habits of Presbyterian and Methodist connexions, and forcing them to yield, lest their authority should break in the strain to which it is now subject? Our principles are being transplanted into a foreign soil, and we, I trust, are manly enough to rejoice in their growth, though others who once disavowed them now partake of their fruit.

We have also become less straitened and restricted in our opinions of ecclesiastical government. By this I mean, we allow greater latitude than our fathers did some thirty years since. Zealously they asserted the right of every church to organise its own system of government; but if it did not organise exactly the right system, it was either plainly disavowed or regarded as a very irregular sort of conventicle. Now there is more liberty. Our church order is not stereotype. Every separate church, holding the like precious faith once delivered to the saints, acts in its diversity of administration with less regard to the general practice of the denomination. The variety is pleasing. So long as the churches respect each the liberty of others, their diversity of operations will not produce schism or dissension. Love is the bond

of their union, and in union of heart it will flourish, pure, peaceable, influential, without uniformity of church custom.

With respect to our *theology* I must say a few words. I cannot but rejoice in the great steadiness with which our churches have retained all the evangelical doctrines of the Puritan theology. But we have not yet attained that perfection of belief which will admit of no advance, or be subject to no declension. A change of principle I confidently deny—a modification of form I readily admit—for time, the great innovator, spares nothing that is human even in the theology. While of all denominations, we are the most free and unrestricted in examining and modifying our theology, we appear in our history to have suffered less change in respect to the great principles of our faith than any other denomination which has existed through the same length of time,—less than any other body of Nonconformists in our country,—less than any of the Protestant establishments of Europe, judged by the present belief of their teachers rather than the unalterable words of their formularies—the living voice rather than the dead letter of their churches,—and far less than even that proud church which, whether established or tolerated, ever boasts of its immutability, and yet, only last winter, added to its creed a doctrine which, if true, is awfully important; if false, the most outrageous of falsehoods; and in the ratification of which doctrine, it did what it had never done before—raised a disputable question of its own doctors to the high position of an incontrovertible article of the Catholic faith, on the sole authority of the Pope, without the slightest reference to the voice of a general council.

The fact is, in what may be called our faith, we have suffered no change whatever. We are true to the spirit of John Robinson, as we gladly preserve the words he addressed to the Pilgrim Fathers: "If God reveal anything to you by any other instrument of his, be as ready to receive it as you were to receive any truth of my ministry; for I am verily persuaded the Lord has more truth yet to break forth from his holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no further than the instruments of their

reformation." But we are heirs also to the evangelical doctrines he taught. We still hold the doctrinal articles of his church-covenant; not, indeed, as standards of authority, but as expression of the truth most surely believed among us.

I have adverted to the slighter modifications of the form, and mode, and subordinate particulars of our theology. It is important, in noticing them, chiefly to observe their tendencies, and the direction they are taking. These tendencies are, I doubt not, beneficial, but they may require much caution and discretion in guiding them; or they may prove very injurious.

In our theology, as compared with that which prevailed in the recollection of our elderly ministers, there is less of the systematic, the logical, and the metaphysical. The change may not be very great, but we are a great deal the better for it. We feel more freedom, and we are using our freedom to good purpose. Our faith in the spirit and in the letter of Scripture is just where it was, as rooted and grounded as ever. But when we come to inferential reasoning from Scripture, or metaphysical reasoning on doctrinal subjects, we feel that faith in God's Word is far better than faith in our logic. God's Word is truth; but our inferences from it may be very fallacious, especially when we get inference from inference, until we arrive at a conclusion so far from the text, that the Inspired Writers could not have been thinking of it when they penned the words.

So we acted with regard to making all our doctrines exactly smooth and well-compacted at their joining, as if every article of our faith must exactly correspond with every other, without the slightest apparent discrepancy. A few years since, it was not well understood, that Divine truths may be firmly believed without our being able to connect them together in a mutually-dependent and well-compacted system. Doctrines were then deemed to be of great importance, if they only served as convenient ligatures to bind together the several limbs of the theological skeleton. We do not say that any truths can be really inconsistent with one another; but we do say, that the connecting principle may not be discovered by the intellectual power of man; or, if it be discovered by human sagacity, the discovery is not to be



armed with the authority of a Divine revelation.

The illustration of what I have said may possibly be found in the prevalence, some years since, of the New England theology among us. I more readily adduce my illustration from this source, because I am a firm believer in its principles, although I dare not elevate them to the rank of authoritative standards in the church of Christ.

How methodically and firmly was the Calvinism of that school built upon the foundation of philosophical necessity! While one or two texts from St. Paul were occasionally adduced, whole pages of close and compact reasoning about motive and causation were made to determine the question of the decretive purpose of God in the salvation of men. Instead of Luther's bondage of the will,—the old Augustinian doctrine of innate and helpless depravity,—we had a philosophical necessity equally affecting all good and evil beings in the universe. A liberty of will, according to the theology of Edwards, involved in its consequences, not only Arminianism, but even Atheism, for, according to his doctrine of causation, if volitions came into being without cause, so equally may worlds. I do not know that he has ever been refuted; but I do know there are many Calvinists among us who repudiate his doctrine of necessity, and some evangelical men who demur altogether to the name of Calvinists, and a few holding a mild and modified Arminian theology,—recent converts from Methodism,—who, renouncing the ecclesiastical order of Wesley, do not, at the same time, disavow his doctrinal views. These men exercise their ministry freely among us, if called thereto by any of our churches. They maintain very firmly (although some of us may think not very consistently) the absolute necessity of Divine influence in the conversion of sinners.

Nor can it be denied, that the Calvinism now existing among us has laid aside many of the peculiarities it learned in New England—the stern and repulsive aspect—its lofty and unpopular bearing—its hard phraseology, borrowed from Locke and Hartley, rather than from Paul and John. We have it essentially the same, but a more powerful instrument of popular address, and far better adapted to the practical character of the present time.

In saying this, I cannot refrain from paying a slight tribute of affectionate regard to one whose name, I doubt not, has been mentioned on a previous occasion, for he died before your last anniversary,—I mean Dr. Wardlaw, who probably has done more than any other divine to bring about this change in the general aspect of our Calvinism by his very lucid illustrations of the extent of the Atonement. And if with his I might associate the name of another, who, more acute indeed, if not more profound, and certainly not less lucid, has done for us similar or even superior service in respect to the province of God's Spirit in the conversion of sinners,—I mean Dr. Payne,—I shall sufficiently indicate my meaning when I say, that our theology has in its popular character received some modifications in our own time. If it be said, Dr. Payne was no mean disciple of the school of Edwards—for he understood New England well, and loved it much,—I reply, so much the better for my illustration, for in him we have an instance of one of the strictest sect of our religion among the most free and evangelical in the application of the truth to the wants, the responsibilities, and the consciences of all men.

A word or two respecting the tendency of these and similar changes. Too evident it undoubtedly is, that changes seldom stay at the right point. Oscillation is the type of our movements. I should be sorry to see Arminianism, however mild and evangelical, the staple of our divinity, the teaching of our colleges, or the doctrine of our pulpits. I say this, not because I deny its truth, (though this, by the way, I do,) but because I fear its tendency. Although I cannot make Calvinism, in any form, a term of communion, yet I observe, whenever I look in the history of the church, that an Arminian theology leads by a gradual process to an Arian creed, and that again, by a speedier movement, to Socinian negations. I have not time to analyse the process of declension. I do not know that I am able. But, when I look at the Lutherans of Germany, after they came under the influence of the mild semi-pelagianism of Melancthon, or the remonstrants of Holland, or the Presbyterians and General Baptists of England, or smaller bodies, both in Europe and America, I should have great fear for the evangelical truth

of our denomination, were I to hear the theology of Arminius or Wesley giving its utterances generally in our pulpits.

If it be said, Are not greater changes taking place among us?—have not some of our younger brethren renounced important doctrines which were very dear to our fathers, and which ought ever to be regarded as the life of our churches?—I do not believe it. Some of our young ministers may have adopted a phraseology less puritanic, or less technical, than that prevalent among their elders. They may insist more upon a religious life growing spontaneously out of a faith within, instead of following their predecessors and expounding the articles of a creed, painfully deduced in systematic order from appropriate texts and acknowledged principles; but I do not believe that a single evangelical truth has been renounced by the accredited preachers, young or old, of our denomination. Some young men, no doubt, nicely and exactly copy the manner of their pastors, or professors, or popular preachers of the day. Perhaps *they* could do no better. But there are other young men, who must speak as they feel, and express the utterance of things within them in their own way,—preach they must and will, as new men with freshness and power, the truth which, as it cost them something in its attainment, they make clearly marked as their own in its delivery. Let us not distrust these young brethren. Some of us, in our younger days,—however the novelty has faded,—had a little of the same propensity. They have their own work to do for their own age, and they must not do it as if they had been born in the eighteenth century. May God give them grace to do it earnestly, devoutly, wisely; and may He give us grace to look pleasantly upon them, even if, while they increase, we must decrease. Their time will come soon enough to see other innovators, when their own innovation becomes stereotype, with newer modes of thinking and uttering their new thoughts to the youth of another generation.

I do not mean to intimate, that no man who has ministered among us has not departed from the faith once delivered to the saints. Some have removed to another Gospel; but, in doing so, they have also removed from our sanctuaries. The people know better. As here and there a young preacher

may attempt to expound foreign theology in bad English, but for any good purpose, or any bad purpose either, he might as well speak in an unknown tongue. The people cannot understand his strange composite of Channing and Carlyle, Martineau and Maurice. Possibly he does not understand it himself. The worst mischief he can do is probably to provoke some young brother of better heart, if not of wiser head, to preach a refutation of what is really nothing, when he ought to be preaching something positive about Christ and the way of salvation.

I should like to say a few words about the Periodical Literature which has grown up among us, either directly or indirectly, under the fostering care of this Congregational Union; but, having made so unmerciful a demand on your time, I must reserve that subject, if my nerves do not fail me through fear of our Editors, to the opening of your autumnal convocation.

And so must I defer, with much more regret, an inquiry into the present comparative state of personal, practical, consistent godliness among us.

As to our present standing and influence in our country, and before the world, I cannot do better than cite the words of a writer who, having no sympathy with our evangelical doctrine, has, with singular impartiality and beauty, described the religious life of England,—I mean, the accomplished Principal of University Hall:—

“The revival of the spirit of Laud has been followed by the revival of its old antagonist,—the spirit of Puritanism;—with this difference, however, resulting from the progress of society, that, whereas the old Puritans would have set up their own church-government in place of Episcopacy, the modern Puritans, asking no preference for themselves, would level all ascendancy, and put every denomination on the same footing of freedom and self-reliance. Independency—the most popular organisation of the religious life at present in existence—defies and encounters the Church spirit at every point. Whatever the Church attempts, Independency, conscious of its strength, meets with a counter-attempt. It multiplies schools, founds colleges, establishes lectureships, issues an Almanack, circulates tracts, institutes a Society for the publication of all Puritan writings, and centralizes its energies in

National Union. If any of its cherished principles are encroached upon, either by the Government or the Hierarchy, the assault is at once resisted by a vast and simultaneous manifestation of public opinion from the press, the pulpit, and the platform, and by the systematic exertion of a powerful influence on all the springs of Parliamentary action. Among the most remarkable religious phenomena of the time must be reckoned the strength and organization of "Independence." Dr. Halley resumed his seat amidst loud applause.

The Rev. Dr. RAFFLES then moved:

That the cordial thanks of this Assembly be presented to the Rev. Dr. Halley for his valuable and appropriate Address now delivered from the chair; and that he be respectfully requested to place it at the disposal of the Committee, for publication with the Minutes of the Session.

The Rev. Dr. BROWN seconded the resolution, which was carried by acclamation.

Dr. HALLEY, in returning thanks, said: I am sure I do feel grateful for the manner in which these few remarks have been received—very grateful to my friend Dr. Raffles for the friendship we have long enjoyed; and I feel now that I have been negligent in not acknowledging the gratitude I feel to Dr. Brown for occupying this chair at your last annual meeting; and my gratitude to yourselves for permitting the individual who, I fear, had caused you some inconvenience, to occupy the chair this year. (Hear, hear.)

The Rev. G. SMITH then introduced the Rev. Frederick Monod, of Paris; the Rev. Pastor Durant, from Brussels; and the Rev. John Dudas, pastor of the first Protestant church formed in Constantinople; who were cordially received by the Chairman in the name of the Assembly, and took their seats upon the platform.

The Rev. G. SMITH next read the following Report:—

#### REPORT OF THE UNION.

BELoved AND HONOURED BRETHREN,—A quarter of a century has rolled away since a few of our revered fathers and brethren, the greater number of whom have passed into the world of light, originated, in faith and hope, this Congregational Union of churches and pastors. Feeling the greatness of the mission they were called to perform, they met repeatedly for conference and prayer, and, at length, in humble dependence on Divine guidance and strength, they resolved to invite a delegation of the churches to inaugurate a confederation, which they fondly hoped would promote the welfare of the Independent denomination, and by its means advance the glory of our Saviour in the extension of His Gospel in the earth. They did this while retaining with the utmost tenacity of grasp their hold on the fundamental principle of our polity, that the churches of Christ ought not only to be independent of all State patronage and control, but, as separate independent communities, owing exclusive allegiance to

Our Lord Jesus Christ, their Divine and glorious Head, they are every way competent to manage their own affairs according to the principles and laws of the New Testament, without the intervention of any extraneous ecclesiastical authority. Still, they imagined that, as Congregational churches happily possess a oneness of spirit and belief, which is indicated by the harmony of their teaching and religious worship, though these are determined by no human symbol of faith or rubric of administration, there was an existing reality of union among them, which might and ought to be embodied in some outward and general manifestation. They thought that this influence might be made of avail, and be turned to account so as to gain strength and promote efficiency. Several practical advantages rose to their view as within the reach of attainment by the union and intercommunity of churches. Carefully defining the province of the fellowship, by declaring that the Union shall never "in any case assume legislative authority, or become a court of appeal," they unfolded its contemplated objects and aims, as embracing the extension of evangelical religion in connexion with the Congregational denomination, the cultivation of brotherly affection and co-operation in the associated churches, the maintenance of fraternal intercourse or correspondence with Congregational churches in other lands, and with other bodies of Christians at home and abroad, and the endeavour to uphold and extend the religious liberties and civil rights of Protestant Dissenters. Year by year the Committees appointed to conduct the business of the Union have, it is believed, directed their best attention to secure the ends now enumerated, and a candid review of the past twenty-five years will, it is imagined, prove that a large amount of success has happily crowned their endeavours. Your Committee, during their year of office, have endeavoured to walk in the constitutional paths of wisdom and utility which their predecessors constructed, and to pursue the great objects of the institution in a spirit as far as possible in harmony with that of the valued men who designed it.

It is now the pleasant duty of your Committee, in resigning their trust into your hands, to give you a brief account of the way in which they have discharged the various obligations devolved upon them as your executive during the past year. The meetings of the Committee, held with regularity, have been largely attended, and several Sub-Committees have from time to time been appointed, who have met and zealously attended to the multiform subjects of business entrusted to their consideration. The most perfect harmony has marked all the conclusions of these meetings, and the Committee have frequently published, through their own organs, and by other means, for the information of their constituents and the public, the results of their deliberations on questions of importance to the Christian church in general, and to their own denomination in particular.

The various matters of business remitted to your Committee by the last Annual Assembly, and by the Autumnal Meeting, have been

carefully attended to, with an anxious desire to carry your wishes into effect. In pursuance of instructions given them, the Committee caused Petitions to be presented, during the last Session, to both Houses of Parliament, for the reformation of the national Universities, praying that every religious test may be abolished, and that these ancient seminaries of learning might be opened to all classes of the English people. This object was happily secured, as it regards Oxford, so as to admit to matriculation and degrees, not conferring a participation in the emoluments or government of the University; and it may be regarded as probably certain ere long in reference to Cambridge, though it is evident that the measure now before the Legislature is not intended to admit Dissenters to a full and equal participation in all the advantages of that University. Prompt and earnest attention should be directed to this fact, so as to obtain a complete measure of equal justice. Your Committee further report that they have been in correspondence with Members of the Government, and with independent Members of the House of Commons, on the proposition to amend and consolidate the laws of Mortmain; to alter the law of marriage, as it bears unfavourably on Nonconformists; and to obtain the total abolition of the vexatious exaction of Church-rates.

In a variety of ways, your Committee have endeavoured, during the year, to maintain fraternal correspondence with churches of your own and of other denominations. With the newly-formed Congregational Union of America friendly relations have been established, and your Committee are happy to report, that this organisation, whose second Annual Assembly will be held this week in Brooklyn, is rapidly acquiring the confidence of the churches, and is likely greatly to advance the interests of Congregationalism in the land of the Pilgrim Fathers. A second volume of their "Year-book" has been published, which contains much valuable and deeply-interesting statistical information respecting their churches. From the Tables therein published, it appears that there are 2,449 churches in the different States, consisting of 207,608 members; the clear increase of which, during the year, was 2,788. This is but an approximation toward perfect returns, in the attainment of which considerable progress has been made, and the whole of which, it is hoped, will soon be full and reliable. The protest uttered by your last Annual Assembly respecting the extension of Slavery into Nebraska and Kansas, has been transmitted to America, and is cordially responded to. Your Committee are happy in the belief that, notwithstanding positive statements of a different order, the Congregational churches of the United States are, for the most part, maintaining a consistent abhorrence of the law and practice of slavery. The first Congregational church has been planted in Kansas, and the multiplication of such communities will make the existence of Slavery difficult, if not impracticable, in that new territory. Your Committee had peculiar gratification in an interview with two Missionaries

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sent forth by the Missionary Society recently formed in America on Anti-Slavery principles. These brethren, the Rev. F. Martin, M.A., of New York, and M. Murad, of Bethlehem Judah, are gone on a mission to the Coptic tribes of Syria. They were introduced to the Committee by your Secretary, and were by them commended in solemn prayer to the protection and benediction of God.

Considerable attention has been paid during the year to the duty of the Union in relation to the Protestant churches of the Continent. Your Resolutions expressive of sympathy with those who are enduring persecution have been sent to the various bodies interested in the spread of religious freedom and evangelical truth in Continental Europe, and have been published in the channels likely to secure attention at home and abroad. It is surely high time that in France, at least, united as it now is to this country, the liberty cheerfully accorded to Roman Catholics here should there be granted as a right to our Protestant brethren.

In the autumn of last year, the Rev. G. Palmer Davies, B.A., was requested by your Committee to represent the Union in the Kirchentag, which was held in the City of Frankfurt-on-the-Main. He was introduced to the large assembly as your Delegate, and had several opportunities, in private, of stating your principles, which appear to be wonderfully misunderstood by the churches of Germany. The Union of Evangelical churches in France requested a Delegation from you to their Synodical Meeting, held in Mazinet, in March last. The Rev. Robert Ashton, one of your Secretaries, and the Rev. John Sheddock, M.A., of Boulogne, undertook to represent you in that gathering. Their reception by the French Pastors and Delegates was most cordial and refreshing, and the expression of their sentiments showed that they are Congregational in polity, and Evangelical in doctrine. The visit was timely, and well adapted to cheer and encourage the brethren who are labouring amidst difficulties, but not without some tokens of the Divine favour, to diffuse the knowledge of the Gospel.

The Congregational Union of Scotland having sent a large Deputation of esteemed brethren to your last Autumnal Meeting, desired a reciprocation by a delegate, and it affords pleasure to report, that our highly esteemed friend, the Rev. James Parsons, of York, kindly undertook to be your representative at the recent meetings held in Dundee. He fulfilled his mission in a way to give unqualified satisfaction to the brethren assembled, to cement more closely the ties which bind the churches in each country to one another, and to represent faithfully the feelings of this Union towards that of Scotland, and he has thereby added to the obligations under which we are all placed, to honour him as a brother greatly beloved in the Lord.

During the year the Committee have sought to avail themselves of passing opportunities to assert your distinctive principles, and to call upon the churches of our faith and order to give practical effect to them. They ventured to publish some recommendations in

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relation to the observance of the day of national humiliation; they have prepared and presented to Her Majesty's Government a Memorial deprecating the tone and spirit in which Proclamations are issued from the throne, when ordering the observance of national humiliation in pain of "the wrath and indignation of Almighty God," and respectfully entreating that the Government will take immediate measures to prevent the recurrence of language which offends the consciences of many loyal and patriotic citizens, and which is not in harmony with the enlightened and progressive character of the age; they have presented a Petition to the House of Commons, praying the House to adopt the measures necessary, so that the Bill of Sir William Clay, now before Parliament, for the entire abolition of Church-rates, may speedily become law. Copies of this Memorial and Petition they have sent in large numbers to the friends of religious freedom through the country, entreating them to adopt similar measures with a view to remove the evils therein complained of, and urging them to correspond with their borough or county members, with a view to induce their attendance and support in Parliament to the measure of peace and equity, which stands for a second reading on the 16th day of the present month.

The attention of your Committee has been earnestly called to the religious condition and wants of the English population in the Principality of Wales, and to the large number of persons resident there, who, though born in that country, are conversant with the English language. Evangelical Nonconformity has performed a most important and blessed work in the mountains and valleys, the towns and hamlets of Wales, covering the land with modest, capacious sanctuaries, and introducing Psalmody and prayer into the cottages of every village; but it cannot retain its hold on popular sympathy and support, without adapting itself to the altered and improving circumstances of the country. A well educated English ministry and suitable places of worship are indispensable for the large towns, as are the means of instructing the rising generation in a knowledge of our principles in the English tongue. Your Committee are not in a position to indicate in what way these things are to be provided; but they would have failed in their impression of duty, if they had not brought the fact under the notice of this Assembly, and expressed as they now do their readiness to aid in any practicable way such endeavours as the obvious need of the case demands.

Through the medium of this Union, appeals have frequently been made, and not in vain, in favour of our denominational literature. Your Committee have to report the constant, and in most cases the progressive, sale of the publications of the Union. They published 5,000 copies of the Year Book for 1855, the sale of which has gone beyond that of any former year. A few copies only remain unsold, and early application is needful to secure them. The Committee have no need to eulogise a work which is admitted on all hands to be one of great practical value, furnishing information on all denominational

subjects in relation to our churches, pastors, associations, colleges, and various organizations, which would be looked for in vain in any other direction. A vigorous effort on the part of the friends of Congregationalism would speedily secure for the Book such a circulation as would cover the outlay involved in its production. The sale of the Hymn Book, in its various editions, has been considerable during the year, and equal to that of any former year, amounting, as it has, to more than twenty thousand copies. Application has been made to the Committee from different quarters to compile a new Hymn Book, with a view to meet the requirements of those congregations who wish to have one book instead of Dr. Watts's Psalms and Hymns and a Supplement. As the subject of preparing such a work involves grave considerations, the Committee do not now further allude to it, than to say, that the whole matter will be presented to this Assembly in a separate paper, for their calm and thoughtful consideration, and final decision. The church, baptismal, and marriage records are still called for, but not to such an extent as the Committee are persuaded they would be required, if their cheapness and adaptation to the preservation of church records were better known; and this is a subject the importance of which, in many cases, is not adequately felt. Your Congregational tracts continue to circulate, but a wider distribution of them is every way desirable. Some of them are eminently tracts for the times, adapted to check the prevalence of pernicious errors; others of them are well fitted to apply valuable hints to our churches, as to the peculiar duties which devolve upon them in relation to the service of the sanctuary and the obligations of church-membership; and the whole, written with an amount of talent, the want of which is often deplored in tract literature, are entitled to a wide circulation in the churches. A few copies of Hlanbury's Memorials are yet undisposed of; and the Committee are anxious to direct attention to the work entitled, "Jethro," as one eminently adapted to call forth and guide to hallowed consecration a large amount of talent and influence, which there is reason to believe is yet unemployed in our churches.

It will not surprise any thoughtful person to learn that our Magazines have not increased, but have rather declined, during the year. The depression, and uncertainty of many branches of trade, arising out of the War, the high price of provisions, a doubled Income tax, and the severity of the last winter, are things which have diminished the ability of many persons in middle and humble life to provide themselves with their ordinary periodical literature. It is hoped that our pastors and other persons interested in the subject, will exert themselves to prevent, as far as possible, the further depression of the Magazine circulation. It is well, however, to remember that the principal cause of diminished profits arises from a decrease of advertisements, and not of circulation. Under these present and passing disadvantages, it is most gratifying to your Committee to report, that the profits of the

Magazines during the last year amounted to the large sum of 513*l.* 17*s.* 2*d.*—a result for which you are greatly indebted to the untiring zeal, ingenuity, and diligence of our esteemed and gifted brother, the Rev. Dr. Campbell. At the last Autumnal Meeting, a new principle of distribution was adopted for the *Witness* Fund; and it being then determined that no aid would be in future given to secure Deferred Annuities, and the interest of the money already invested in Government Securities being sufficient to meet all existing claims, the distributors did not feel bound, as in former years, to fund a moiety of the profits. They had, therefore, yesterday the pleasure of voting the sum of 347*l.* to forty-three aged or infirm ministers; making a total number, from the commencement, of 486 grants, and the large sum, in the whole, of 4,631*l.* 10*s.*

In conformity with arrangements previously made, the last Autumnal Meetings of the Union were held in Newcastle, Shields, and Sunderland. Notwithstanding the remoteness of the places of meeting, and the comparative loneliness of Congregational churches in the extreme Northern counties, the attendance of pastors and delegates was large and influential. Simultaneous services were conducted, and meetings on behalf of our principles, and of the affiliated institutions of the Union, were held in all the towns. These were numerous attended. Hallowed influences from on High appeared to pervade the public and the more select gatherings, an impression most favourable to the spirit and aims of Congregational Dissenters was admitted by all the local journals to have been made on the public mind; the churches were greatly refreshed by this visitation; and those who were favoured to visit them will long retain a vivid, grateful recollection of the hearty welcome and friendly hospitality given them by the pastors and members of our churches, and by Christian friends of other denominations.

Your Committee were reasonably led to expect that the next Autumnal Meeting would be held in Cheltenham and Gloucester. Local and unexpected circumstances, however, have induced the friends in those towns to defer the invitation to you to another year. This information reached the Committee only in the beginning of last month, and obviously too late to enable them to apply, with any hope of success, to be entertained this year in any other provincial town. This circumstance furnished a favourable opportunity for carrying into effect a long-cherished plan of the friends of the Union resident in and about London, to invite their brethren from the provinces to join them in holding an autumnal meeting in the Metropolis. The constitution of the Union provides that adjourned meetings may be held either in London or some other principal city or town. It has often been felt that the annual assemblies are so linked with other gatherings in May, as to leave but little time for free brotherly discussions of practical subjects connected with our denominational welfare. This ground of complaint will be obviated by the proposed assembling; opportunity will be afforded to reciprocate the

hospitalities so liberally given in the country; and the arrangement, it is hoped, will, in various ways contribute to the accomplishment of the ends designed by the Union. The pastors and delegates are, therefore, hereby cordially invited to meet their brethren in the Metropolis, in October next, when the Milton Hall will be open for their assemblies, and the dwellings of Christian families, for their private entertainment.

At the last Annual Assembly, a paper of great value was read by the Rev. John Kennedy, on the neglect of public worship, as evinced by the returns of the recent Census. This document was prepared and presented with a view, to awaken the attention of our churches to the best means of overtaking the admitted destitution and neglect. The Committee, in pursuance of this design, after further and due consideration, convened a meeting of pastors, deacons, and other members of churches, in and around London, to consider this subject—at least so far as it respected the Metropolis. This meeting was held in October last; a second conference was held in February of this year, when a Committee was appointed to arrange, for district conferences, to be held for the purpose of devising and determining on the methods best adapted to their several neighbourhoods. That Committee met, mapped out the whole of London into eight districts, and requested two brethren in each district to convene the proposed meeting. In all the districts but one such conferences have been called; in some cases the meetings have been repeated, and the attendance of pastors and others large; the interest evinced in the question was very deep; the beneficial influence derived from these gatherings was felt to be powerful; and a great number of practical suggestions were made. These suggestions were gathered up, and presented in a report to another collective conference, held on Friday the 26th of April, which was more largely attended than either of the previous ones. Instructions were then given to the Provisional Committee to report on further plans for calling forth and employing the latent power of our churches. Your Committee hope that much spiritual good will flow from this movement in its further progress; but the benefit already obviously derived from it is an ample compensation for the time and care which the preliminary arrangements involved.

In deference to the wishes of many esteemed brethren who have often complained of the time consumed in the annual assemblies by the reading of papers and the introduction of topics more or less irrelevant to our denominational objects, the Committee have deemed it right simply to arrange for the proper business of this assembly, and to leave to the preliminary meeting the nomination of subjects for discussion. This, it is hoped, will leave ample time for the consideration of subjects in which we have a deep and peculiar interest, and contribute to the comfort and efficiency of the present gathering.

In closing this Report, your Committee venture to remind you, beloved brethren, that solemn responsibilities devolve upon the Congregational churches of our land in the times in which we live. Amid the abound-

ings, of error, it is ours to bear witness to the truth; amid apathy and lukewarmness, we are called to a zealous and active discharge of Christian duty, for the salvation of men around; the tendency to a worldly temper, induced by the character of the age, we are to meet by the maintenance of devout spirituality; the ready subservieney of many persons and of some denominations to governmental influence, we are to check, by maintaining the independence of the churches and of their organizations, whether of an evangelistic or educational character, of all Government patronage and control. We hold great and holy principles, for which confessors testified, and for which martyrs bled; let us hold them charitably, diffuse them earnestly, and maintain them constantly; and let us do all this in a prayerful dependence on the sufficient grace of the Holy Spirit. We are concerned not for party triumphs, but for the advancement of Christian truth and holy freedom. The cause of humanity, the honour of Our Saviour, the glory of His Kingdom, are all closely connected with the endeavours we are making by the Affiliated Societies of this Union to erect new sanctuaries for worship, and afford timely aid to devoted pastors, and to spread the common salvation in England, Ireland, and the Colonies of Great Britain. Brethren, help by your prayers, by your liberality, by your devoted zeal, and you will be found among the chosen few who shall have shrines erected to their memory in the hearts of the men of distant generations, as those who have faithfully handed down to posterity the heritage of Christian freedom bequeathed to you by men "of whom the world was not worthy."

The Rev. Dr. VAUGHAN: I rise to move:

That the Report of the proceedings of the Committee of the Union during the past year, as now read by the Secretary, be adopted, with the cordial thanks of the Assembly, and printed with the minutes of the Session.

We have heard, Sir, more than once to-day, that it is a quarter of a century since this Union was formed; and as I happen to have been one of those who attended the meeting preliminary to that event, and took part in the proceedings of the day which issued in the formation of the Union, I suppose, according to your account, Sir, that I am getting to be one of the Fathers. It is to me deeply interesting to be able to look back to this interval, and to see that the Union has, to a great extent, realised the best wishes of those who were concerned to give it existence. My own sympathies with Congregational Nonconformity are sympathies which have grown up with time. I may be permitted to say, that from the very first, in the working of these principles, as they came before my imagination, there was a little of one-sidedness. I was delighted with the idea of Independency as indicated in the respect for individual conviction in the case of persons, and individual convictions in the case of churches. So far so good; but I felt there was something needed to give complement to the system, something to come in and show, that while there should be this respect for individual conviction and inde-

pendence of churches, there should be enough of that mellowed Christian wisdom at work that would allow of these passages to find some ground on which they might become one, and realise the maxim that union is strength. At that time this did not exist. We had, indeed, our channels through which we could show something of this kind. That noble institution, the London Missionary Society, and our County Associations did something of the sort. But I know very well the impression in men's minds generally was an impression to this effect—that we were all a people of one principle, and that we so rode that principle (if I may so speak), as to render us incapable of organised and united action. Now the Union, as you know, was instituted to supply this complement, this development and application of a great principle; and I must say, that to me the great beauty of Congregationalism lies in this, that we are shut up to it; that, if we have this Union at all, it must not be an institutional one so much as simply a spiritual one. (Hear, hear.) It must take with it the freshness and beauty of love, but not law. (Hear, hear.) Now, where this can be realised, I think we realise the most beautiful maturity of Christian character that God's church can exhibit on this side heaven. (Hear, hear.) Our principles are meant for Christian men who can possess their souls in a wise self-government—they are not principles for quarrelsome, fretting children. (Hear, hear.) If we have not sufficient self-control—if we have not sufficient respect for the consciences and feelings of others to be solicitous to do and speak, in relation to their conscience and feelings, as we would they should do toward us—we are not fit to be Independents—(cheers)—and accordingly, where you see a harmonious, well-working Independent church, I think you see the development of the richest influence of Christian intelligence and of Christian feeling. (Hear, hear.) Independency is a beautiful theory when it is carried out in its integrity; and that passage to which you refer at the close of your Report was in my thoughts while you, Sir, were reading that part of your beautiful Address when you introduced the passage from Mr. Taylor, where he does not scruple to say, that there seems to have been devolved upon us, as it were, to work out the problem, whether it be possible that a large religious body should be found habitually respecting individual rights and the independence of churches, and yet be capable of having one ground of united action, so that "while distinct as the billows, they are one as the sea." (Cheers.) The difficulty connected with the formation of this Union, in the experience of some of us at the outset, was to meet the question, What do you mean to do by your Union? What will you accomplish by it? At first we were in considerable difficulty, beyond being able to say, if we cannot accomplish anything more than coming together, and exercise one toward another a fraternal feeling, and being possessed with a sort of aggregate intelligence that may result from our frequent conferences about our own interests—that will be something. (Hear, hear.) But since that



time, circumstances, and experience have shown us that there are many things the Union may do; and the Report that has now been read to you of what the Committee has been doing during the past year, will show that there are practical things which the Union may accomplish. (Hear, hear.) Now, Sir, whether you suppose this Committee, whose Report I am to move shall be adopted, and to whom I am to recommend you to give thanks for what they have done, whether you think they are just the wisest people in the world or not, is not the question. If they are doing a good work, and if they are doing it well, thank them for it; and if they are not doing it well, get in among them, and see that they do it. (Hear, hear.) Never desert a good work on account of it not being done just as you think it might be done. (Hear, hear.) We shall accomplish nothing in God's world if we act on that principle. (Hear, hear.) We shall only betray our cause into the hands of the enemy. Instead of drawing off to a distance from a good institution, because it is not just doing its work as we could wish, and casting missiles at it, let us get into it and regenerate it, and make it what it should be; and the measure in which we do this will be the measure in which we shall be strong against the enemy. (Cheers.) Were I Satan, and did I wish to do a special good day's work after Satan's notion, I think I should go all about putting men upon the tack of riding good principles to death, and of flying off at every organization and plan that is not exactly perfect; and the measure in which I should be able to do that, I should feel to be the measure in which I had accomplished a nice satanic business. (Laughter and cheers.) Let us, brethren, be on our guard against that. Let him not have his way. Let him understand that we are aware of his devices, and that we will always distinguish between the use of a principle and the abuse of it. • The policy of Satan everywhere is to induce one man to abuse a principle, and then another to ignore it, and so get its vitality destroyed; and it is against this which it behoves us to be on our guard. Depend upon it, there is more accomplished by means of such an organization as the present for the position that is given to our principles in the public mind, than persons generally apprehend. Those that are abroad and at a distance from us can only see what gets a centre; and none of our writing about the possibility of union among us, and united exertion, would accomplish anything compared with what is done by the actual embodiment of our thought and feeling, as in the case of the Congregational Union. (Hear, hear.) Sure I am of the fact, that we are able to act as we are doing in this Union, is a most formidable fact in the conception of those who are without relative to our condition and prospects. (Hear, hear.) If they see we can do this, they see we are no longer a rope of sand, but that we are a people with whom they will have to do in phalanx. (Hear, hear.) Be true, brethren, be true to each other; foot by foot, hand by hand, heart by heart, and God will work with us; but if we give way to little differences, and allow the enemy everywhere to see that we know

how to quarrel rather than how to combine, they will know how to deal with us, so as to conquer. (Hear, hear.) Well, Sir, if we cannot do this, permit me to say, there are men coming, men to be born, who will do it. (Hear, hear.) So convinced am I that the principles of Congregationalism are God's principles, intended to have their place pre-eminently in his Church, and become ultimately something more influential than now, I feel persuaded, that if we do not exhibit these principles in all their combining influence, men will come up by and by, and they will speak and say as Robinson spoke of Calvin and the West, "Those good men down there, in the nineteenth century, saw a little of this matter, but they did not see it all;" and they will do what it ought to be ours to do. (Hear, hear.) Let us, brethren, leave as little as we can for those who are to follow us to do; and, by doing as much as we can, enable those who come after us to develop Congregationalism in its most effective form. For my own part, I am delighted to see the extent of service which this Committee would appear to have been rendering by its labours during the past year; and it is to me always, in my times of occasional depression, a delight to be able to think, not simply upon the amount of the work which God in his mercy permits us to do, but the tremendous amount of evil that we prevent, and of the large amount of good that we provoke others to do, which these others would not do if we were not here. I think, without vanity, we may say, that to strike away the principle of Congregationalism out of the English mind, would be to drive away the most healthy element that God's providence has placed in it. Our mission has been, and will be, to protest against all oppression, to lift up the voice for God's truth in relation to the rights of conscience, and to assert the principles of true Christian liberality. (Hear, hear.) As the Address to which you have listened has said, we have been enabled, with God's blessing, to leaven other communities with those principles. We rejoice in it, and hope to leaven them so far, by-and-by, that they will become as free as we are, be ready to take the same manly ground, and lean upon their own resources for support. (Cheers.)

The Rev. Dr. MORISON seconded the resolution. He was persuaded that the more the principles of the Union were investigated, and the more the brethren gave that attention to them which is their due, would it be found that the Assemblies increased in interest, and exerted a greater influence for good upon the general interests of the denomination.

A brief conversation ensued on the subject, and ultimately the Report was unanimously adopted.

The Rev. JOHN ALEXANDER moved,

That the thanks of the Assembly be presented to the officers and Committee of the Congregational Union of England and Wales, for their services during the past year.

The Rev. Mr. DAVIDS, of Colchester, had great pleasure in seconding the resolution.

The resolution was carried.

PROPOSED NEW HYMN-BOOK.

The Rev. GEORGE SMITH read a Report,



on the proposed new Hymn-book. It stated, that the Report of the Sub-Committee, which was cordially approved by the Committee of the Union, had been extensively circulated throughout the denomination, with a request, that the persons to whom it was sent would kindly favour the Committee with an opinion on the design of having one comprehensive book, rather than the employing of Dr. Watts's Psalms and Hymns, with an Appendix or Supplement, such as the existing Congregational Hymn-book. To this circular 500 answers had been received. Of these, 12 had no opinion to offer, 23 doubted the propriety of it, 21 disapproved, 23 thought some one existing book might be purchased, or made the basis of the proposed work, while 413 cordially approved of the design.

The Rev. HENRY ALLON moved,

That the Report of the Committee of the Congregational Union in reference to the publication of a new Hymn-book be approved and adopted, and that the Committee do forthwith take the measures to accomplish the object.

The Report which has just been read is almost its own confirmation; and the resolution that I have proposed is one of a practical character, not by that observation intending that the matter does not admit of discussion, but the project comes before the Union in the simplest form. The Committee have had several inquiries as to whether it would be desirable that such a Hymn-book should be compiled or not. They have considered the matter, and they now come to ask whether it be the judgment of this Union that the project be proceeded with. I think we must all feel that if the Hymn-book be secured it would be a great blessing. (Hear, hear.) It would be a moral means of unity among the churches, and I am convinced that it would be a great convenience in our churches generally to have one book that should comprise in itself all the hymns that we ordinarily wish to use. I am sure it must be a great inconvenience for strangers to go from church to church in London, and find in each church a different Hymn-book; and it is hardly the less disadvantageous for ministers to encounter the various editions of Hymn-books that are in use, and with which they are not acquainted. I yield to no man in respect and love to Dr. Watts, as being pre-eminently the Poet of the Sanctuary, but we have come to feel pretty much with regard to our poet as Churchmen have towards their Prayer-book, and as our Wesleyan friends feel towards their Hymn-book; and, while that feeling grows, there is danger lest it should degenerate into a kind of superstitious feeling with regard to our poet, and a feeling that we must love everything Dr. Watts has written, simply because he has written it. (Hear, hear.) As you have heard from the Report, it is suggested that as many minds as can practically express their judgment shall be invited to take part in the compilation. (Hear, hear.) At the same time, I think it is desirable that anything like individual taste should be excluded. We propose to suit the hymns that are to be incorporated to the greatest possible variety of mind and of feeling. Thus the Committee are executive only; they have assumed

nothing—they have presumed nothing; they have simply at present made inquiries. A suggestion has been thrown out that we should take some Hymn-book as the basis upon which to frame our own. My impression is, that the Leeds Hymn-book is the best; but the compilers of that book have declined to place it at the disposal of the Committee unless they shall adopt the whole without alteration. But I do not think they would do that. (Hear, hear.) However, I did not intend to advocate the matter, but simply to move the resolution.

The Rev. J. SROUGHTON seconded the resolution.

The Rev. J. HILL testified his entire sympathy with the movement. He believed that it was the intention of the Committee to retain as many of the hymns of Dr. Watts as could be made available for public service. He also would yield to none in acknowledging his deep obligation to the Poet of the Sanctuary; but there were many alterations which might with great advantage be made. (Hear, hear.)

The Rev. JOHN KELLY and the Rev. S. M'ALL also spoke in favour of the resolution.

After some remarks by Mr. JOSIAH C. ANDER, Mr. WADE, the Rev. EUSTACE CONDLIN, and Dr. GORDON, the resolution was agreed to.

#### THE MILTON CLUB.

The Rev. GEORGE SMITH intimated that the Milton Club had prepared a portion of the premises for the free use of ministers and delegates attending the Union, and others who might have come up to London to attend the May Meetings.

#### THE TUNE-BOOK.

The Rev. Mr. HILL, of Clapham, proposed—

That the Committee of the Union should be instructed to take into their consideration the propriety of compiling a new Tune-book, suitable to the psalms and hymns used in Congregational worship, and that it, in their judgment, they take measures forthwith for its preparation.

He had given considerable attention to the subject of our congregational psalmody, which was at present in a very unsatisfactory condition, characterised by bad taste, bad science, and not at all calculated to inspire a devotional feeling. It was utterly impossible to make harmony out of some of the tunes which were at present popular, such as "Calcutta," for instance; he would defy any choir in the world to make harmony of that tune, than which nothing could be more vulgar, coarse, or inappropriate for the purposes of public worship. He thought they had gone to the opposite extreme in that excellent book, "Novello's Psalmist." He knew no book equal to it; but then the people were not equal to the book. (Hear, hear.) Any persons making themselves masters of that book would find themselves in possession of the cream of everything which deserved the name of psalmody. But it was above the present powers of most congregations; they must, therefore, have something

between that and that very coarse and uninteresting book, the "Union Tune-book." Nothing could be viler than some of the tunes in that book. (A laugh.) Richard Watson was preaching at Woolwich, and the singers wished to give him a treat, and they sang several of Leech's most violent tunes. The man who led the singing went into the vestry in the evening, to ask the tunes, when Watson said to him, "I care not what tunes you take, only do not let us be bled with leeches." (A laugh.) He hoped that they would guard against that vulgar, ranting style of tune which had nothing of devotion in it—nothing which led the heart to God. He thought, therefore, that they should have a tune-book of such psalmody, such tunes as would be suitable to the hymns which were to be prepared for them.

Mr. JAMES PEACHEY seconded the resolution, and said, that he had all his life taken great interest in psalmody. There was now a very favourable opportunity for making arrangements, which would give them what they very much wanted—a good tune-book.

The resolution was then agreed to.

#### THE AUTUMNAL MEETINGS.

The Rev. PATRICK THOMSON moved that the Autumnal Meetings be held in London during the month of September. There were many advantages in holding these meetings in various country towns; at the same time, he anticipated that in London, in the autumn, and when free from the numerous claims of the month of May, they might have a much larger attendance than they would be able to secure in any provincial town.

W. WILLS, Esq., seconded the resolution, and it was unanimously agreed to.

#### ELECTION OF CHAIRMAN.

Th Rev. JOHN KELLY moved, that the Rev. John Stoughton be elected Chairman for the ensuing year.

The Rev. JOHN BLACKBURN seconded the resolution, and it was put and carried.

#### THE PERIODICALS.

The Rev. GEORGE SMITH said: Sir, I rise to move—

That the cordial thanks of this Assembly be hereby presented to the Rev. Dr. Campbell for his efficient services as Editor of the CHRISTIAN WITNESS, and CHRISTIAN'S PENNY MAGAZINE, whereby he has placed our churches under continual obligations; and this Assembly would earnestly indulge the hope that he will be long spared to edit these our denominational periodicals.

I am sorry Dr. Campbell has left the Meeting before this resolution was presented. Still, it gives me an opportunity of saying, with more of freedom than I could have said it if he were present, how much we are indebted to him for the zeal and energy with which he conducts our periodicals. (Hear.) I know, from my official position, that he is always prompt, always kind, always attentive to every suggestion which is made to him; and that he is fully entitled to the affectionate confidence of our churches. Looking at the depressed condition of periodical literature at the present moment, whether religious

or secular, it is a matter for congratulation that the circulation of our Magazines has kept up to the point at which it stands. (Hear, hear.) I do think that our principles, our interests, and our theology, are so thoroughly expounded and so ably advocated in the pages of those Magazines, that they are deserving of a much larger circulation than they have now, or have ever had. And when I remember how much good is done by the appropriation of the entire profits of those Magazines to the relief of aged and infirm brethren in the ministry; and when I look at the fact, that an alteration has been recently made in the regulations for the administration of that fund, so that help can now be given to the brethren at any period of their lives when they may happen to need it, as, for instance, when they are laid aside by sickness or are suffering from domestic affliction, help will be given them quietly and cheerfully, without the publication of their names to the world, I feel that we should do all we can to promote the sale of these publications. All this benefit, realised and prospective, is the result of the large circulation which these Magazines have happily obtained. Under these pleasing circumstances, and with such results, we do well to remember, that we are indebted to the man who is doing the work. He may not always please everybody exactly; but, looking to the manner in which these periodicals are conducted, I think, on the whole, there is but little reason to complain, and great cause to be thankful, and much reason to indulge in the expression with which the resolution closes, viz., that the life of our dear friend, Dr. Campbell, may long be spared; and that, with all his mental powers—and very great powers he unquestionably has—that he, with all those powers, may be long employed in conducting our periodical literature. (Hear, hear.) More than this I need not say, and I did not like to—indeed, I could not, as a matter of justice—say less. (Cheers.)

The Rev. JOHN HALL seconded the resolution, which was put and carried unanimously.

Prayer was offered up by the Rev. J. GWYTHER, of Manchester, and the Meeting adjourned to Radley's Hotel, where a large company having partaken of dinner, the business was resumed.

THE Second Session was held on Friday morning, May 11, at New Broad-street Chapel, under the presidency of the Rev. Dr. Halley.

At the close of the devotional services, which were conducted by the Rev. Messrs. Rose and Binney, after arranging certain matters relative to the WITNESS Fund, and the reading of a Paper on British Missions, the Board of Education was brought forward.

#### BOARD OF EDUCATION.

The Rev. JOSIAH VINEY read a brief summary of facts relative to the Congregational Board of Education. During the past year, 34 pupils have been received into the Institution at Homerton; 27, having completed

their course of training, have been appointed to schools. The examination of the students has given satisfaction, and has proved that they have diligently availed themselves of the opportunities furnished. The number of children in attendance on the model and practising schools is 600; their school fees having realised, during the past year, £323 11s., independently of £72 13s. paid by them for books, making a total of £396 4s. 6d. From the reports furnished by 111 teachers, it appears that the number of children under daily instruction in schools connected with the Board, is 7,000; the average attendance in schools under female teachers being 68, and under male teachers, 75. Aid has been rendered during the year to the committees of 13 schools in destitute localities, and several applications are under consideration. At the Educational Exhibition held during the year, the Board exhibited drawings and school apparatus, which elicited decided expressions of approbation, both from the public and the press. The improvement of school plans and methods has received continued attention; progress is constantly sought. The value of books and school materials supplied from the Depository of the Board has amounted to £995. It was suggested that such an educational machinery as that conducted by the Board is worthy of vigorous and general support. There were many ways in which this might be given. In all the churches and schools were pious youths of both sexes, who might, after training, become valuable teachers. These should be sought out, advised, aided; and thus many might be secured to the training institution. Arrangements for an occasional lecture, sermon, or collection, moreover, would cost little and secure much. The great desideratum, however, was a deeper sense of responsibility, and more real interest in the work. What was chiefly requisite was co-operation, union, faith. In view of our Sabbath-school institutions, who could hesitate to trust the power of kindred effort in the cause of daily education? Only let all act together, and they need not fear of a full reward. (Cheers.)

SAMUEL MORLEY, Esq., read the Balance-sheet of the Board, from which it appeared that the income for the year was £1,765 17s. 2d., and that there is now in the Treasurer's hands £22 19s. 9d. Last year there was in hand a balance of £214, and that the amount should have been less this year, Mr. Morley attributed to the general depression which exists as the direct result of the war; and he urged very strongly upon his ministerial brethren to endeavour to check rather than to stimulate the war spirit which prevails throughout the country, and acts as a blight upon everything that tends to elevate and bless the people. If the atrocious feeling which now obtains should not abate, its effect during the ensuing year would be even worse than it had already been. (Hear, hear.) With respect to the Education question, it was clear that we were drifting on to a system that would greatly interfere with the freedom of action. He deeply regretted that not a few Nonconformists did not seem to know where they were on this subject, and would

earnestly recommend such to read the speech lately delivered by Mr. Henley, the High Tory member for Oxfordshire. (Hear, hear.) That gentleman had given a full and able declaration of Nonconformist principles on the matter of Education. He had reason to know that the speech had made a very deep impression, in conjunction with the letter of Mr. Colquhoun addressed to Mr. Walpole, on the minds of Churchmen. Although there were half-a-dozen bills before the House, he had no fear of any national system of education being adopted, because all parties in the Commons were at sea upon the subject; but he regretted that those who held the right opinions were not able to present a more imposing aspect before the country. (Hear, hear.)

The Rev. JOHN KELLY moved—

That this Assembly has heard with great satisfaction the statement now presented to it respecting the working of the Congregational Board of Education. It rejoices in the fact that this Institution continues to increase the number of well trained, competent teachers; and is glad to find that it has been able to render timely and efficient aid to schools in destitute localities. Recognizing the growing importance of this organization, and cherishing a deep conviction of the responsibilities of Congregational churches in reference to the cause of popular education, this Assembly earnestly hopes that the appeal of the Board for additional aid to its funds will be promptly and cheerfully met.

CHARLES REED, Esq., seconded the resolution, which was unanimously adopted.

#### ENGLISH CHAPEL BUILDING SOCIETY.

The Rev. J. C. GALLAWAY, M.A., read a Report upon this subject, which stated that the general working and present results of this new machinery, after two years' trial, had more than realized the expectations of its promoters. Though the amount promised and received in aid of the operations of the Society is much less than the claims upon the funds and the opening fields of usefulness lead the Committee to desire, still it was encouraging, considering the newness of the Institution, the urgent claims of older and excellent societies, and the general depression in the commercial world, springing mainly out of the present calamitous war. The total amount received during the year ending May, 1854, was £2,743 4s. 6d.; while the total amount received during the present year, including the balance on last year's account, is £5,345. The amount promised and paid, spread over five years, from March, 1853, is £15,000. The Committee, though they have hitherto honoured every payment as it has become due, and have a balance of £1,600 in hand, which will enable them to meet the pledges which must very shortly be redeemed, greatly need, to carry on the work of the Society with full efficiency, an addition to their present income of £3,000 per annum. If 300 congregations, it was submitted, out of 12,000 belonging to the denomination, would, either by private liberality or a public collection, contribute £10 each, this additional annual income would be obtained, and that with comparative ease. The total of the grants made by the Society amounts to £7,795 in aid of chapels, which

will cost £19,600 in their erection. The Report further stated, that the Committee has prepared, and is about to issue, a Manual of Practical Hints on all points connected with Chapel-building, for the use of local Chapel-building Committees, and to guide local architects in preparing plans of chapels to be aided by the Society.

The Rev. NEWMAN HALL, B.A., moved—

This Assembly willingly renews its expression of approval and confidence in the English Congregational Chapel Building Society; is gratified by the abstract of principles and operations just presented; and earnestly calls upon the churches and wealthy laymen of the denomination to render that additional support still needed to make this Society more and more the means of promoting the spirit and work of really effective religious extension.

The Rev. THOMAS HINE, of Sydenham, seconded the resolution, which was agreed to.

#### PASTORS' AID INSURANCE SOCIETY.

The Rev. Mr. BROMLEY read a brief Report on this subject, on which the following resolution was passed, the Rev. J. GAWTHORNE moving, and the Rev. JOHN ALEXANDER seconding its adoption:

That this Assembly is much gratified by the statement just presented of the successful labours of the Congregational Pastors' Insurance Aid Society. That it rejoices in the fact of so many county and other associations having strongly recommended it; and expresses its earnest hope that the churches in these different localities, and throughout the denomination, will promptly and liberally respond to the recommendations thus given.

The Rev. G. SMITH said, that in the conduct of this Society, the Managers were deeply indebted both to Edward Swaine, Esq., and Mr. Bromley; to the one for the pecuniary aid and other assistance he had rendered, and to the other for his unpaid, but most efficient services, as secretary. This declaration was loudly cheered.

Mr. SWAINE, in returning thanks, expressed the satisfaction which he felt at the manner in which the resolution had been received. There had been evidently manifested a degree of interest which had not been evinced on any former occasion. He suggested, also, that ministers occupying important positions might materially aid the Society, by giving it the sanction of their names.

#### THE DELEGATION TO SCOTLAND.

The Rev. JAMES PARSONS then came forward, amidst general cheering, to give an account of the proceedings of the Congregational Union of Scotland, lately held in Dundee, in which he represented the English Union. The meetings, he said, were numerously attended, more than half of the Congregational ministers of Scotland being present; and the attendance was also very numerous as it respected the inhabitants of the town. He was remarkably gratified with the diversified talent of the brethren, both old and young; and should always remember, with profit and delight, the extreme earnestness which was manifested for the making of great spiritual efforts. Great changes had been made with regard to the

Academy, which had been transferred to Edinburgh, and was henceforth to be under the care of Dr. Alexander and the Rev. Mr. Cullen, of Leith, owing to the death of Dr. Walllaw and the removal of Professor Thompson to Manchester. He could not but observe the difficulties with which the denomination in Scotland have to contend. The great movement which resulted in the formation of the Free Church, had done much to enfeeble many of their congregations in some districts of the country. But, at the same time, it was gratifyingly evident that the principles of Congregationalism had become largely infused into the mode of thinking in other bodies. The despised Voluntary principle had very much influenced the Free Church, and also that very important body now approximating closely to ourselves, namely, the United Presbyterian Body. (Hear, hear.) His visit to Scotland had given him unmixed gratification, and his esteem for the brethren had been greatly enhanced by this renewed intercourse with them.

After prayer by the Rev. S. McALL, the assembly adjourned to Radley's Hotel to dinner, when votes of thanks were passed to the stewards, the chairman, and the deacons of Broad-street Chapel, and the proceedings terminated.

#### HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at Finsbury Chapel; John Cheetham, Esq., M.P., in the Chair.

The proceedings were commenced by a devotional service, the Rev. E. Morley offering prayer.

The Rev. Dr. Massie, the Secretary, read the Report, which stated, that the stations, numbering, for Missionaries 51, and for grantees 65, selected from 34 counties in England and Wales, and extending the ministrations of Divine mercy to 353 parishes, hamlets, and villages, among a population of 480,749, have proved as wells of salvation to many souls. The invitations to an immediate and grateful acceptance of Christ and his salvation, which have been addressed to poor and perishing sinners in 396 chapels and rooms, have been brought to 30,758 adult hearers, besides 13,411 Sunday-school pupils. The Sunday-school teachers who have co-operated have been 1,717, united in the conduct of 173 schools; and to these may be added 165 lay-preachers, who serve the same Master, in obedience to his Word, and act in concert for the supply of the stations, according to methodical arrangements, under the direction of the missionaries and grantees. The Bible classes this year rather exceed in number those returned in the last Report, but the pupils are stated to have been only 1,167, proving a fit and seasonable nursery for 130 churches. The additions have been 447 during the year, and the members in regular fellowship at the stations have amounted altogether to 4,827. The sweeping changes which emigration has produced among the population of the country would have greatly reduced these num-

bers, had not a large measure of Divine favour rested on the labours of the agents. The importance of day-school instruction has not been undervalued. At 28 of the stations institutions have been sustained, and carefully conducted, often in competition with purely clerical and national seminaries, with resources and influences derived from the State. The agents of the Society have distributed 1,410 copies of the sacred Scriptures, 64,680 periodicals, and 100,000 religious tracts, throughout the year. The claims of the Home Missionary Society on the London churches were pressed, on ministers and people, and for several successive months the subject was kept before the Board of Congregational ministers. The Committee of the Congregational Union have not been indifferent to the same subject. There is at present less publicity given to the stratagems and devices of Puseyism, and its kindred system, the avowed Popery of Rome; but the home missionary is still called to contend with the mummeries and delusions of both. In the secluded village and rural hamlet, these antagonistic elements, thus created, form a powerful barrier to the evangelist and the missionary. The finances of the Society have caused much solicitude, and rendered necessary much hesitation in the adoption of new stations. The Committee has been compelled, most reluctantly, to withhold assistance to many most urgent applications, and to refuse grants where the only reason was that the claim was proportionately less deserving than others. The clear revenue of the Society has amounted to £6,721 4s. 7d.; and the whole expenditure defrayed from the Society's funds has exceeded £6,900. During the past summer, the Committee were induced to select eight or ten students during their vacation from study, and employ them in missionary labours at stations requiring their services. The arrangement was mutually acceptable; and, in most instances, the people congregating in the places where they ministered were edified, and the Gospel widely diffused. The Committee rejoice in the assurance, that several important stations, undertaken by the Society when local finances and organization were feeble and inefficient, have, through their instrumentality, attained or approached almost to a state of independence, and are in their turn serving as centres of light to surrounding regions. Such results have been realized in Brighton, Margate, Slough, Morrice Town, and Folkestone; and a similar prospect is in process at Loughborough, Newmarket, Middlesbrough, and several other central towns. A conviction of the wisdom and importance of arrangements, by which the Committee may co-operate with local associations or metropolitan societies, for such purposes, led the Board to approve of plans by which they have been prepared to occupy chapels in Devonport, Brighton, and Portsmouth. If the Committee could command £1,000 annually for this one branch of their operations, many expiring interests might be sustained and revived, and new and generous efforts of private individuals encouraged, till success would crown the experiment. The Chapel-building

Society for England and the Home Missionary Society are handmaids, who may be united in the same aggressive ministrations.

The meeting was addressed by the Revs. A. Reed, R. W. Dale, Dr. Brown, S. Thodey, J. S. Spong, and others.

#### IRISH EVANGELICAL SOCIETY.

THE Annual Meeting of the Irish Evangelical Society was held at Finsbury Chapel; Edward Ball, Esq., M.P., in the Chair. The proceedings commenced with a devotional service; the Rev. George Rose offering prayer.

The Rev. Dr. Massie submitted the following statement:—The Society directs its principal efforts to sustain and extend the full and affectionate ministrations of the Gospel of peace and love, at all the stations occupied by its agents. The provision of these has been made less in the form and spirit of antagonism and conflict, than in the spirit evinced by Him who was the Friend of sinners. During the year 24 agents, as ministers, Scripture-readers, and school teachers, have been diligently labouring in the counties of Antrim, Armagh, Cork, Down, Galway, Kerry, Limerick, Londonderry, Mayo, and Tyrone. The receipts for the year have been £1,928 3s. 5d., and its disbursements have been £1,837 2s. 5d., besides upwards of £650 raised and expended in self-support at the stations.

The Meeting was addressed by the Revs. John Burnet, George Smith, Samuel M'All, Dr. Fletcher, George Rose, Edward Swaine, Esq., and others.

#### COLONIAL MISSIONARY SOCIETY.

THE Annual Meeting of the above Society was held in the Poultry Chapel, under the presidency of J. Cheetham, Esq., M.P.

An interesting detail of the operations of the Society in Canada, New Brunswick, Nova Scotia, Cape of Good Hope, and Australia, was given; and the Report concluded as follows:—The total amount of receipts for the year is £5,353 10s. 10d.; while the expenditure has been £6,060 3s. 4d. This state of the Society's monetary affairs, while it is sufficient to occasion present perplexity, constitutes no ground for anxiety as to the ultimate result. The following comparative statement of the Society's receipts and disbursements for the past ten years will show, most satisfactorily, the growing esteem in which the Society is held by the British public, and the extension of its operations in the various fields of labour which it occupies. During the five years ending April 30, 1850, the aggregate of contributions from all sources was £14,745 19s. 5d.; and of expenditure for the same period, £14,367 13s. 8d. For the five following years, ending April 30, 1855, the amount of receipts, including £984 17s. 4d., special contributions for the Iron Chapel, has been £22,696 8s. 6d.; and the disbursements for the same period, including £1,304 7s., the cost and freight of the Iron Chapel, were £23,132 7s.; being an increase, during the second period, of more than fifty per cent, both on the income and

expenditure. And further, during the first period of five years, there were twelve ministers sent from England; or, being already in the Colonies, were adopted and assisted by the Society. During the second period the number has been thirty-five! The Committee advert to this progress, not in a spirit of ostentation, but to awaken devout thankfulness for the past, and hopeful confidence for the future. With the prospects before them, the urgent appeals addressed to them for additional ministers, the fact—for it is a fact—that men, right men, can be found, who are willing to embark in this noble enterprise; the welcome that awaits them on their arrival at the place of their destination; everything, in short, conspires to stimulate the Committee to greater effort than ever. They therefore propose to put forth their best energies to raise the permanent income of the Society to £10,000. For such an object, no one can regard this as an extravagant amount. It is not for trying an experiment, that may or may not succeed; but for carrying on a work that has hitherto been crowned with large and even unhopèd-for prosperity. Nor can it be considered a sanguine expectation the Committee venture to cherish, if the churches of Britain can be roused to a sense of their duty in this matter. During the past year, less than 250 churches contributed to the funds of the Society. There must, therefore, be nearly 1,000 from which no pecuniary aid was afforded. The Committee would respectfully, but very earnestly,

appeal to these. Let the feeblèr of their poverty, and the stronger of their affluence, contribute according to their ability, and the amount so urgently needed would be easily raised.

Hitherto the income of the Society has been derived almost exclusively from congregational collections, and the donations of its friends. This was, perhaps, all that could be expected, and amply sufficient, during the infancy of the Society. But now that its scale of operations is so extended, and its opportunities for still greater efforts so multiplied, the Committee are anxious to secure a more permanent income than is afforded by an occasional collection, a portion only of which is sometimes all that is received. Why should not an Auxiliary Society or Association exist in every congregation? In some few this has already been effected, and with the most gratifying result. It is not too much to say, that the Colonial Missionary Society ought to take its place among the first institutions of the age that are labouring for the salvation of mankind. If this be admitted—and can it be questioned?—it follows, that efforts for its support ought to be commensurate with the estimate of its importance. Let, then, the hope expressed by the Committee be a reality! Let its permanent income be raised to £10,000!

The Meeting was addressed by the Revs. Dr. Archer, J. Stoughton, Dr. Brown, Thomas James, and Andrew Reed; Edward Baxter, Esq., M.P., and others.

## Religious Anniversaries.

### THE SUNDAY-SCHOOL UNION.

THE Annual Meeting of this Society was held in Exeter-hall, F. Crossley, Esq., M.P. for Halifax, in the chair. The meeting was, as usual, densely crowded.

W. H. Watson, Esq., read extracts from the Report, which stated, that the grants made by the Committee in aid of foreign schools have been sent to France, Australia, New Zealand, Canada, and especially to various parts of the West Indies, where Christian education is being extensively prosecuted under many outward disadvantages, which call for much sympathy and aid. It has afforded the Committee great pleasure to witness the energy with which the Paris Sunday-school Society is pursuing its labours, where the existence of nearly 300 evangelical Sunday-schools has been already ascertained. During the last year a union, under the title of the New South Wales Sunday-school Union, has been formed at Sydney; and the Committee were agreeably surprised, a short time since, by receiving from Melbourne, South Australia, an order for books amounting to £300. The Committee have also sought, as far as lay in their power, to promote the establishment of a Union in every town of adequate size, so as to form a centre of Sunday-school influ-

ence for the surrounding district; and they aimed to secure a systematic visitation of existing unions once in two years, as a means of keeping them in a state of healthful activity. They have further sought to secure an enlarged use of the Press, and greatly increased efforts to promote the circulation and regular use of the publications of the Union. Notwithstanding the influence of many unfavourable circumstances affecting trade in general, the sales at the Depository for the year ending 31st December, 1854, slightly exceeded those of the previous year, and amounted to £10,819 2s. 9d. The Committee have been called to give considerable attention to the choice of a site for the Jubilee building, and the arrangements for its erection. Having seen a vacant piece of ground in the Old Bailey, belonging to St. Thomas's Hospital, the expediency of treating for a lease of it was fully entered into at a meeting specially called for the purpose, when it was unanimously agreed that it was desirable to do so. The ground was therefore taken on a lease for eighty years, from Michaelmas last, at a rental of £75. Premiums were offered to three architects for the best plan, and that sent in by Mr. Charles G. Searle was selected. Tenders for the building have also

been invited and received; and as soon as some questions have been settled, with respect to which trouble has arisen, the erection will be proceeded with. It is believed the building will be found fully adequate to the requirements of the Union for a long series of years; the great depth of the ground, and its advantageous position in respect to light, having enabled the architect to provide an extent of accommodation which was not at all anticipated; but this will require that the Jubilee Fund should be increased considerably beyond its present amount. The Committee believe that very few persons have the slightest idea of the very little pecuniary support given to the Union. The sum received on account of the benevolent fund of the Union during the past year, including the collection at the last Annual Meeting, subscriptions and donations, and a small legacy, only amounted to £357 11s. 1d.; while the Committee have been called upon to make sixteen grants in aid of the erection of new school-rooms, amounting to £205 10s.; to grant 217 lending libraries at one-third of the retail prices, being a gift to the schools of £487 7s. 2d.; to expend more than £200 in books and money in aid of schools; to sustain a system of visitation throughout the country; and to provide a library of circulation and reference, and a reading-room for teachers at a nominal subscription of 1s. per annum. The result has been, that after taking into account the profit made on the business, the balance of £741 10s., which stood against the benevolent fund of the Union at the commencement of the year, has been increased to £805 7s. 10d., and will be still further augmented, unless increased pecuniary support is yielded.

The Meeting was addressed by the Revs. Samuel Martin, of Westminster; J. C. Miller, rector of St. Martin's Church, Birmingham; and C. Vince, of Birmingham; Mr. Edward Ball, M.P.; and T. N. Langridge, Esq.

#### VOLUNTARY SCHOOL ASSOCIATION.

THE Annual Meeting of this Association was held at Crosby-hall, when Mr. Alderman Wire presided.

Mr. G. Kearley read the Report, which commenced with a brief reference to the educational movements of the past twelve months. With reference to the work of the Voluntary School Association during the year, the Committee report that twelve young persons have been received into the Training Institutions, and fifteen have been appointed to schools in various parts of the country. Hitherto the Committee had experienced a difficulty in obtaining a sufficient number of pupils; and the friends of the Association would render it great assistance by seeking out suitable young persons, and sending them to offer themselves for this important and honourable work. With respect to the financial position of the Society the Committee could not report very favourably. Efforts had been made to augment the funds, but the result, on the whole, had not been such as the Committee could have desired.

For the first time since the establishment of the Society, the balance-sheet would show a deficiency on the general account of some pounds—a fact to be accounted for by the increased taxation of the country, and the diminution of trade, which more or less had affected in a similar manner every kindred institution. The result was, that grants to necessitous schools had been discontinued. A grant of £175 had been voted out of the Special Fund, to aid the Normal Training School at Calabar, Jamaica; and another sum of £150 to a similar Training School for Young Women at Kettering, Jamaica, under the care of the widow of the late lamented William Knibb. In closing the Report, the Committee again appeal to their friends for generous and enlarged support, believing that the present is not the time for the promoters of Scriptural and Voluntary Education to be lukewarm or inactive. The balance-sheet was then read, and it showed that there is in the Treasurer's hand on the Special Fund £280 6s. 2d., but that there is due to him on the general fund £34 8s. 2d., making the actual balance in the Treasurer's hands £245 18s.

The Meeting was addressed by the Revs. Charles Stovel, G. Rogers, and John Burnet; N. T. Langridge, Esq., J. C. Williams, Esq., and others.

#### THE RELIGIOUS TRACT SOCIETY.

THE Annual Meeting was held in Exeter-hall, the Earl of Shaftesbury presiding.

The Rev. P. J. Saffery read the Report. It gave a brief sketch of the Society's operations during the year, in the printing and circulation of religious publications in various parts of the world—as France, Germany, India, Burmah, China, Polynesia, Madagascar, Australia, and other distant lands. In noticing the home proceedings, a tribute of affectionate respect was paid to the Society's late invaluable corresponding Secretary, Mr. Jones; also the losses sustained by other deaths were referred to; likewise the efforts on behalf of those engaged in the present war, and for emigrants, colportage, city and country missions, the formation of libraries in schools and destitute districts, etc. On the ordinary receipts of the year, the benevolent income had attained an increase of £928; the legacies received amounted to £6,098. The grants of money, paper, and publications to India, the British colonies, and foreign countries, together with the gratuitous issues for Great Britain and Ireland, amount to £10,187 16s. 5d., being an excess over the ordinary receipts of £2,219 5s. 5d. The sales for the year reached the sum of £67,101 12s. 8d., being an increase of £3,700 17s. 7d. The total receipts amounted to £86,200 10s. 10d., being an increase of £2,787 9s. 1d. The number of publications circulated in the year was 28,292,194, showing an increase of 915,619, and making the entire issues of the Society, in 112 languages and dialects, including the issues of foreign and affiliated societies, sustained or nourished by the parent institution, about 673,000,000. The Report concluded by commending the



Society to the sympathy, prayers, and liberality of the Christian public.

The Meeting was addressed by the Revs. Newman Hall, W. Gill, Dr. Baylee, Principal of St. Aidan's College, Birkenhead; F. Monod, Delegate from the Paris Tract Society; and J. B. Owen, minister of St. John's Chapel, Bedford-row; the Hon. Arthur Kinnaird, M.P., and others.

### CHINESE EVANGELIZATION SOCIETY.

THE Annual Meeting was held at the Society's Rooms, 15, Bedford-row. Captain Fishbourne, R.N., in the chair.

The Secretary read the Annual Report, of which the following is a brief abstract. After referring to the importance of the late movement in China, as affecting one-third of the human race,—to the opportunities afforded by it of introducing the Gospel, and to the awakened interest excited in the Chinese mind in regard to spiritual subjects,—it gave an interesting account of the operations of the Society during the past year. The Society has four missionaries, four colporteurs, and four youths in training as native evangelists. The missionaries had been preaching the Gospel and distributing Bibles and tracts in various districts with considerable success; and one of them, Mr. Lobscheid, stated: "I often feel that the grace of God is powerful among this benighted people. My converts behave very well, and manifest great diligence in studying the word of God. I have much satisfaction in my assistants, and especially in my new converts." The Society had, during the past year, been enabled to print the entire Scriptures in Chinese—(a copy was produced at the Meeting)—and since the last Report, 5,000 copies of the New Testament and 10,000 copies of the Psalms had been circulated by the Society's agents. The total receipts for the year were £1,772 18s. 9d., making, with the balance of last year, £2,106 4s. 10d.; the expenditure being £2,078 1s. 2d. The current year, it was expected, would be attended with far greater expenses than the preceding; and an earnest appeal was made for funds to defray them, and also to send out two missionaries who have been accepted, and are only waiting for the funds to pay for their passage and outfit.

The Meeting was addressed by Lieut. Col. Rolandson, of Addiscombe, and Richard Ball, Esq., of Bristol.

### BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Annual Meeting of this Society, which was preceded by the usual examination, took place in the Large School-room, Borough-road, His Grace the Duke of Argyll presiding.

The Report commenced by alluding to the decease of four members of the Committee, viz., Mr. Nisbet, Mr. Vaizey, Mr. W. B. Gurney, and Mr. Richard Barrett; after

which, the following summary of operations was presented:—The average attendance at the model schools during the past year had been 977, affording employment to 32 pupil-teachers. The Normal-Schools had been attended by 148 young men and 157 young women. Certificates of merit had been awarded to 57 students; 55 new Queen's scholars had been admitted; and 140 schools had been supplied with teachers. In the agency department, 892 visits of inspection had been paid to schools, in 443 towns and villages; 96 public meetings had been held, and 41 new schools opened, affording education, it was supposed, to 4,000 additional children. Grants had been made to schools in the East and West Indies, Ceylon, New Zealand, and the South Seas, and correspondences maintained with the friends of education in Southern and Western Africa, Canada, Australia, Greece, and Syria. The total receipts of the year had been £17,358, of which £5,425 consisted of legacies; the expenditure, including a repayment of loan, £15,691.

The Rev. William Cadman, rector of St. George's, Southwark, the Rev. W. Arthur, the Rev. John Aldis, the Rev. Wm. Gill, from Raratonga, the Dean of Hereford, and R. Slancy, Esq., addressed the meeting.

### LONDON CITY MISSION.

THIS Society held its Annual Meeting, May 3rd, in the great room of Exeter-hall, which was crowded on the occasion. J. P. Plumptre, Esq., presided.

The Rev. John Garwood read the Report, of which the following is an abstract:—The general impression of the missionaries was, that, owing to the pestilence of the cholera during the past autumn, and the war, together with the high price of provisions and deficiency of employment, there had never been so trying a year for the working classes as that to which the Report referred; and the benefits conferred by the labours of the missionaries had been great in proportion. The number of visits paid by the missionaries to cases of Asiatic cholera, exclusive of English cholera cases, and cases of children, was 5,839. The Report entered into a detailed statement of the visits paid to the various districts where cholera had been most rife; in many of which, even in the cholera hospitals and workhouses, the visits of the missionaries were the only means of religious consolation afforded to the poor who fell victims to the scourge. It was a cause of great thankfulness to God, that, notwithstanding the severity of the duty, and the almost daily exposure to the pestilence, one of the Society's missionaries only had died of cholera, and one only from other causes. The Committee attributed this, and the comparatively small amount of sickness which had prevailed during the year among the Society's missionaries, to the fact of their having engaged the services of a medical man to attend to them, and their wives and families. The total number of visits paid to sick and dying adults in general, during the year, had been 15,295, being an increase of



3,022 on the number during the previous year. Upwards of one-third of the persons thus visited received no other religious consolation. After referring to the visits of the missionaries to the wives, the widows, and the orphans of the soldiers engaged, and who had fallen, in the Crimea, and the distribution of tracts to the soldiers previous to their departure, and to their friends subsequently, for the purpose of being forwarded to them, in letters, and quoting many interesting cases evidencing the benefit that had resulted from this feature of the agency, the document proceeded to observe, that, owing to the paucity of funds, there had been only one addition made to the number of the missionaries during the year, the total number being now 328, against 327 in the previous year; and even this increase could not have taken place, had not the Society received a large legacy during the year. The number of hours spent in domiciliary visitation had been less during the last than in the previous year; but the aggregate amount of missionary work had been large; and the result had been larger. The total number of visits paid during the year had been 1,484,563, being an increase on the previous year of 15,245. The number of religious tracts distributed had been 2,092,854, being an increase of 161,149; of religious books lent, 50,158; increase, 13,647. Bibles distributed, 8,155; increase, 1,427. Meetings held for the purposes of prayer and exposition of the Scriptures, 25,318; increase, 2,283. Fallen women persuaded to enter asylums or to return to their friends, 411, against 376 in 1854, and 217 in 1853. Drunkards reclaimed, 656, being an increase over the previous year of 87. Besides this, 170 persons living together unmarried had been persuaded to marry; 360 families had been induced to commence the practice of family prayer; 700 persons had been brought to participate in the sacrament of the Lord's Supper; 967 cases of decided repentance and improvement of life were also reported; 9,561 children had been sent to school through the exertions of the Society's missionaries, being an increase of 1,708 over the number of the previous year. The number of open-air services and the attendance at them also showed a considerable increase. The financial statement showed an increase in the receipts, as compared with the previous year; but this was made up in part by a legacy of upwards of £4,000, from the late Mrs. Margaret Wilson, of Eaton-square, and was wholly insufficient to meet the growing demands upon the Society, or even to maintain the present agency during the year.

The meeting was addressed by the Rev. Canon Miller, the Rev. Newman Hall, the Rev. J. B. Owen, the Rev. I. James, the Rev. Mr. Collinson, and the Hon. and Rev. Baptist Noel.

### RAGGED-SCHOOL UNION.

The Anniversary Meeting of this Institution was held on Monday evening, May 7, at Exeter Hall, the Earl of Shaftesbury in the chair. The hall was densely crowded, many hundreds being unable to obtain admission.

The Chairman said: A very few words from the chair will be sufficient to introduce the proceedings of this evening. On this, the eleventh anniversary of the Ragged-school Union, I think it would be almost an insult to this meeting to detain it by a speech to show the value and necessity of Ragged-schools. The facts speak for themselves. You do not come here, I guess, to be convinced; you are convinced already; the very best speech that the Chairman could make would be to read the Report in its full extent, and I would readily do so, if that duty were not reserved for my excellent friend, Mr. Lock. [A voice on the platform: "Mr. Gent."] Well, then, my excellent friend, Mr. Gent, for they are both my friends. (Cheers.) I must, however, congratulate you upon the success of your efforts. I must call upon you to join with me in thanking Almighty God for the great measure of success that he has granted to all our operations. No one who was conversant with the state of the metropolis a few years ago, if he were now to review the same haunts and localities that he visited at that period, could doubt that the whole population had been greatly benefited by the operations of these Ragged-schools. (Hear, hear.) I am not going to claim exclusively for Ragged-schools the whole amount of the benefit conferred; but I do claim for them a very large share of the improvement—(cheers)—and no one can entertain a doubt on the point who will go into those districts and observe, as he must do, that a Ragged-school becomes the centre of a most genial influence, calls out the sympathies and co-operation of the people around, and secures the alliance and active exertions of many voluntary teachers, a body of men and women of whom I cannot speak with sufficient respect and admiration; their labours are beyond all praise. I have not one word upon that point here, except that we should all pray to God that he would send more labourers into the harvest. The harvest is abundant, but we are yet greatly in want of voluntary labourers to reap it. These Ragged-schools are like leaven thrown into the midst of a district; they exercise a most genial and extensive influence, and I am convinced that the thoughts, the language, the manners, and the habits of hundreds who live in their vicinity have been greatly softened and improved by this very important agency. But now, though at the hazard of a repetition of the Report, let me call your attention to two very striking facts, because you ought to see and feel the great benefit which has been conferred upon the special objects of your care—the children of these vastly crowded and long-neglected localities. The Report will show you the operations of that small detachment which is called the Shoeblack Brigade, for the formation of which we are indebted to a Committee distinct from the Ragged-school Union, though it sprang out of that Union. The efforts of these children are really surprising. I find that the earnings of the Shoeblack Brigade—that is, of the red coats, the blue coats, and the yellow coats combined—in the year ending the 31st of March last, amounted to £1,443 7s. (Cheers.) I

find that the red coats cleaned 286,469 pairs of shoes; the blue coats 38,962 pairs; and the yellow coats 20,973 pairs; making a grand total of 346,404 pairs of boots and shoes cleaned by the boys of the three brigades, numbering in all, I think, 800. This is one of the results of the formation of the Ragged-school Union. Not only are we thus providing a maintenance for these children at the present time, but we are also training them in habits of industry, so as to qualify them for any situations which they may be selected to fill hereafter. I next come to the situations which have been provided for various children who have been educated in the Ragged-schools. I perceive that the Committee have sent out, during the past year, no less than 1,300 scholars, who are now earning their own livelihood. Now, that these scholars have justified the efforts made in their behalf is manifest from what the Committee have done in the way of granting prizes to such children as have kept their places for a twelvemonth, and have brought a certificate of good conduct from their employers. In the first year we had 150 prizes in that category; in the past year we have had 100—(cheers)—and I believe, that if the rules had not been very stringent—and it was necessary that they should be so—we should have given twice that number of prizes to children who, but for this Institution, might have grown up a disgrace to themselves and ruinous to the community. Now, here are two instances of benefit which I have brought before you, in order that you may see that the work of the Society is not speculative, but practical, and that hundreds and thousands of children are being brought out of vice and trained in virtue and religion by the agency which is in operation. If such be the effect which has been produced upon a surface of 17,000 children, why should not the same effect be produced upon a surface of three times that number? (Hear, hear.) There are an immense number of children yet to be brought within the fold of our schools; and I believe that, with a greater supply of voluntary teachers, and a larger amount of contributions, we might produce the same effect upon the whole mass that we have produced upon comparatively few. The principles laid down and the system adopted are as good for 100,000 as for 20,000 of these children; but the extent of our efforts must depend upon the extent of your exertions and sacrifices to supply us with the funds that we require to carry on the work. It may be a moot point how far we could ask, or rather how far we could receive, the assistance of public money in this matter. For my own part, I maintain my old opinion, that I would reject all Government assistance, if it, in the least degree, involved interference with our system. (Cheers.) Our system is peculiar. It stands alone, and must be governed by its own principles, regulated by its own machinery, and conducted entirely by people of our own choice, and by a special and peculiar calibre. Any interference with that system would either destroy it or, to a great extent, vitiate it; and, whatever desire there may be, at the present moment, for Administrative Reform in other quarters,

we want no administrative reform whatever in the affairs of the Ragged-school Union. (Cheers.) But if such be our success, how great becomes our obligations to maintain the work that we have begun. Observe the position which we now occupy, compared with the position which we occupied when we first propounded our plans to the notice and attention of the public. Then we had, as it were, against hope to believe in hope. Now, we have on our side certainty and assurance. We appeal to the past. The work is no longer an experiment; we adduce facts, and we call upon the public at large to aid us in multiplying those facts. I have no doubt as to the result, if we do but put forth the energy and strength required for the great work to be done; and I feel confident, that if, in the midst of these days of difficulty and of conflict, in these days of doubt and perplexity, in these days of war and tumult, we be not diverted from the great object which we have at heart, but go on prospering in faith and prayer, with the view of bringing these thousands of children—deserted, dirty, and degraded though they now are, including, perhaps, as bright gems to shine hereafter in the coronet of Christianity as are to be found anywhere in the civilized earth—I say, if we go on in faith and fear, perseveringly, and with a prayer to Almighty God to bless our efforts, I doubt not, nay, I feel assured, as I do of my own existence, that we shall reap an abundant harvest, both in time and in eternity. (Loud cheers.)

Mr. Gent then read the Report for the past year. It stated, that additional schools had been formed during the year in Sussex-place, Bacon-street, Old Ford, Whetstone-park, Charles-street, Coburg-road, Linton-place, Keate-street, and Battersea-fields. In connection with the 137 institutions now on the Society's list, there were 113 Sunday-schools, with 14,248 scholars; 79 Day-schools, with 10,419 scholars; 108 Evening-schools, with 7,184 scholars.

Three hundred schools were therefore at work, imparting secular instruction and moral and religious education to about 17,600 scholars, and industrial training to a portion of that number. This showed a large and pleasing increase compared with last year's numbers:

In the Sunday-schools the increase was . . .	1,118
In the Day-schools . . .	1,419
In the Evening-schools . . .	784
In the Industrial Classes . . .	294
The increase of Voluntary Teachers was . . .	127
The Increase of Paid Teachers . . .	20

The industrial classes were more extensively and effectively conducted than in former years, and were being rendered more productive than formerly. Industry for girls was chiefly confined to needlework; but some were taught laundry and household work, straw-bonnet making, and the duties of the nursery. Industry for boys consisted mostly of tailoring, shoemaking, and wood-chopping, with a view to inure them to habits of industry and consecutive labour. The

formation of good habits was the object sought, rather than the production of any particular class of artisans. Nevertheless, the teaching of trades was being attempted in two of the Institutions. In one of these, turnery, blacksmithing, and carpentering were taught; and the profits of the labour rather more than supported the inmates. In another, the manufacture of pasteboard-boxes was being carried on to a large extent; and it was estimated that the proceeds would not only support the young artificers, but meet the current expenses of the Institution.

Under the head "Ragged-school Shoe-black Society," it was stated that there were at present three Societies in successful operation, acting in concert, although independent of each other—the boys employed by each being distinguishable by the colour of their coats. The red coats were employed by the original Society, and occupied central London. The blue coats worked in the east of London; and the yellow coats on the south of the Thames. During the last year the average of the red-coat boys employed was 14; of the blue-coats, 32; and of the yellow coats, 22; making the total average of boys constantly at work, 95. In the last twelve months the red-coats earned £1,103 12s. 5d.; in the last six months the blue-coats earned £162 6s. 10d.; and in the last five months the yellow-coats earned £87 7s. 9d.; making the total earnings for the year ending March 31, £1,443 7s. This sum was divided according to a fixed rule, which gave to the boys, as wages, £785 9s.; besides the sum of £335 13s. 5d. placed to their credit in the Savings-bank; leaving a sum of £322 4s. 6d. to meet the current expenses of the three Societies. The red-coats, at the rate of 1d. per pair, cleaned 286,469 pairs of shoes; the blue-coats, 38,962 pairs; and the yellow-coats, 20,973 pairs; making a grand total of 346,404 pairs of boots and shoes cleaned by the boys of the three brigades.

During the last year, 857 scholars were sent from 54 schools to situations; and if the remaining 80 scholars, which had not made complete returns, had been equally successful—and there was no reason to believe they had not—1,300 scholars had, in the last twelve months, been placed where they were earning their own living. Scholars' prizes of 10s. each had been distributed during the year to those who had fully complied with the conditions upon which they were offered. In order that the girls might enjoy the protection of a home, it was decided in their case to encourage domestic service. The ages of the candidates were between twelve and eighteen years. Although the conditions were stringent, upwards of 400 competitors came forward, several of whom failed through having misunderstood the conditions. The number of successful candidates in the first year of this species of encouragement, namely, the year before last, was 144; in the last year it increased to 327, 222 boys and 105 girls, the whole of whom had kept their places for a period of at least twelve months, and were well recommended by their employers for general good conduct. At the present time there were nine refuges for males and six for females, affording accom-

modation for about 350 boys and 150 girls, and in which there were now 350 inmates. A similar number had been refused such an asylum for want of funds. During the year a monthly average of upwards of 130 of the inmates came within the conditions, and £389 had been voted towards their support. It was proposed to continue this assistance during the ensuing year; and as the conditions had been made less stringent, an additional sum would no doubt have to be voted. The total income of the Union during the year was £5,085, including £500 drawn from the reserved fund; the balance at the bankers was £453. From the returns of local schools, made in April last, it appeared that 110 schools received, within the year, £17,826, and expended £19,124. The total receipts of the local schools were estimated at £22,000, which, added to the general fund, made a grand total of £27,800 given in support of the Ragged-school movement in London.

Viscount Ebrington, the Very Rev. the Dean of Carlisle, the Rev. Hugh Stowell Brown, and others, addressed the meeting.

#### LONDON MISSIONARY SOCIETY.

THE Sixty-first Anniversary of this Institution was held on Thursday, May 10th. The chair was occupied by the Earl of Shaftesbury.

The Rev. Dr. Tidman, who, on rising, was greeted with enthusiastic and prolonged cheering, read an abstract of the Report, from which the following are extracts:

##### MISSIONARIES AND FIELDS OF LABOUR.

The number of Missionaries employed by the Society, and sustained by its funds, is 160. Of these there are connected with the missions in Polynesia, 32; in South Africa and Mauritius, 40; in the West Indies, 19; in China, 15; and in India, 54.

These vast fields of the Society's long-continued operations, teeming with hundreds of millions of immortal souls, present almost every conceivable variety in language, laws, and customs; but, for the greater part, they exhibit the same moral features, embodied in forms of savage ferocity or loathsome sensuality, and sanctified by their respective systems—harmonious though diversified—of abominable idolatry.

In all these mighty regions the Christian Missionary, when he first opened his embassy of mercy, was alike unwelcome—persecuted or despised both by his countrymen and by the heathen. But what hath God wrought?

Forty years since, the Directors of the Society, after fifteen years of toil and suffering, thus recorded the first triumph of the Gospel in Polynesia:

"The Directors commence their Report with a pleasure they never before enjoyed—the pleasure of stating that, after the patient labours of fifteen years, enlivened only by some faint rays of hope, your faithful Missionaries at Tahiti feel themselves rewarded for all their toil by the conversion of King Pomare to the faith of the Gospel."

But who hath despised the day of small things? Now, exclusive of the exertions of other labourers, the Gospel has been introduced by the agents of this Society into about forty populous islands; and in these, with few exceptions, the idols have been "utterly abolished," and the race of murderers and cannibals have submitted to the pure and peaceful laws of the Redeemer.

In the West Indies, where the slaveholder held in fearful bondage the mind no less than the body of his victim, and doomed the Missionary, the negro's friend, to the dungeon and the gallows, the Gospel has achieved many of its brightest triumphs; slavery is now the horrid tale of other times, and Aethenism, as a system, is unknown.

Of South Africa, Dr. Philip, describing the social and moral condition of the Colony when the Missionaries of this Society first landed on its shores, thus writes:

"At that time, one station only had been commenced by the Moravian Brethren; and, although it is probable that a few Christians felt the necessity of instructing their domestics (that is, slaves), yet this was the whole amount of labour rendered by the Christian Church for the inhabitants of this vast continent; they were without knowledge, without civilization, without God, and without hope in the world."

Now, notwithstanding the calumnies they have suffered, and the oppression they have endured, the despised Hottentots and other native tribes of the Cape have proved their love of constitutional freedom, and their power to employ it; and throughout the Colony are found Mission Churches, in which thousands of the coloured aborigines enjoy the ordinances, and exemplify the power, of their holy faith.

China, where, from age to age, despotism and idolatry have held undisputed dominion over a third part of the family of man, now opens her cities and villages to the Missionary, listens with awe and wonder to his words of love, and joyfully receives from his hand, in her own language, the oracles of God.

Of India, our countrymen, and even our legislators, confidently affirmed, although with singular inconsistency, that all efforts to detach the Hindoo from the gods of his country would prove equally Utopian and dangerous. But India is still secure and peaceful; and yet in that stronghold of idolatry there are more than 330 missionary churches, more than 18,000 Christian believers in holy communion, and more than 112,000 of the people turned from dumb idols to serve the living God.

In three of these distant regions—Polynesia, South Africa, and China—the Missionaries of this Society were honoured to plant the Christian standard, and to invite the help of brethren who now share with them their toils and their reward; and from every field whither these champions have been led by the Captain of salvation, and in which they maintain the good fight with the rulers of the darkness of this world, we hear their cry of holy exultation, "Now, thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

VOL. XII.

#### TRANSLATIONS OF THE SCRIPTURES.

In this essential department of Missionary operation, our brethren, by the grace of their Divine Master, have been honoured to take their full proportion; and in these learned labours they have invariably received the valuable co-operation of the British and Foreign Bible Society. Of the five several versions in which they first gave to the people the symbols of thought and the structure of language, one only is unfinished. The third edition of the Tahitian Bible is now preparing for the press. The printing of the second edition of the Maratongan Bible, further revised by the Rev. William Gill, is just finished. The Samoan Bible is now being printed at our Mission press in the islands. The revision of the Malagasy Bible, by the Rev. D. Griffiths, is in progress; and the Sichuana Bible would, ere this, have been completed, had not Robert Moffatt been compelled for a time to relax in his labours of translation.

In India, the Rev. B. Rice, who had been associated with the agents of other Missionary Societies in the revision of the New Testament in Canarese, had the happiness, before he embarked for England, to see that important work finished; and the Rev. Messrs. Wardlaw and Hay are laboriously prosecuting the same object in Telooogo.

In China, the Rev. Dr. Medhurst, with the Rev. Messrs. Stronach and Milne, completed the translation of the Bible into the Mandarin—the pure and standard language of the empire—two years since. Mr. Milne was compelled, by failure of health, to return home; but Dr. Medhurst and Mr. Stronach have since been engaged in preparing a version in the Mandarin Colloquial. Our Mission presses, both at Shanghai and Hong Kong, are fully occupied in providing for the British and Foreign Bible Society a large proportion of the million of New Testaments which the Christian public of England are anxious to present to the Chinese people.

The value which the native Christians attach to the Word of God in their own tongue is self-evident in the ample price at which they gladly procure it. From those islands of the South Pacific in which the Scriptures have been circulated by our brethren, there have been already paid by the islanders to the British and Foreign Bible Society the sum of £2,868, and further remittances have been recently advised.

And the poor saints and noble confessors of Madagascar express their love to their Bible in these touching and irresistible appeals:

"We were exceedingly glad when we received the letter from the Rev. William Ellis, which told us about the Bible with references for us. We went out to a distance from T—, and there we sang praises to God in the fields. We desire much that the Bibles may soon come, and three of our friends are yet waiting in expectation, for they will not ascend to the capital till the Bibles come. We wish, if it be possible with you, to have many Bibles, for we are numerous."

From the instruction and solace derived from the Inspired Volume, which God, fore-

seeing their trials and dangers, graciously provided for his suffering Church, the "persecuted for righteousness' sake" have felt themselves blessed, and the martyrs of Madagascar have laid down their lives with gladness for the sake of the Lord Jesus.

#### SCHOOLS AND EDUCATIONAL INSTITUTIONS.

Mission-schools consist of three classes—Vernacular Day-schools, in which the instruction is given, and the Christian Scriptures taught in the native language—boarding or home-schools, principally for girls, where the young female is early separated from the debasing associations of heathenism, and prepared, under the Divine blessing, for the duties of a Christian wife and mother—and institutions on a more extended scale, in which the education is of a higher order, and in which the pupils are taught both in the native language and in English. Of the latter class, the Society has several in different parts of India; but the two principal are those at Madras and Calcutta—the former consisting of about 400, and the latter, with its branches, of more than 600 pupils. The Rev. George Hall, the superintendent of the Institution at Madras, which has been formed within the last three years, has transmitted to the Directors a gratifying narrative of the first convert to Christianity from among his pupils; and, while it will be read with deep interest, it should awaken sympathy and thankfulness that, amid trials so perilous to this young disciple, the Saviour, whom he loved better than father, and mother, and kindred, sustained his faith and preserved his steadfastness.

#### *Affecting Narrative.*

"M. Cotelungum," writes Mr. Hall, "entered this Institution from a heathen school about eighteen months ago. He is of the Naidoo caste, which is the highest of the Sudras, and a very distinguished caste in native society here." His father is a cloth-merchant, and some of his relatives hold good situations in government offices. They are esteemed a very respectable family among the natives. Cotelungum is at present between eighteen and nineteen years of age.

"Four months ago I embraced a favourable opportunity of speaking seriously to him in private concerning his immortal welfare. This, by God's blessing, seems to have aroused him to think of his real state and future prospects as a heathen, and he soon came back, asking further about the way of salvation. He appeared to be greatly concerned for his soul, and his private visits to me became frequent. About that time several of the young men of my class were inquiring into Christianity; and, though I daily instructed them in the Word of God for at least an hour and a half in school, they often stayed with me in the evening, and spent several hours each Saturday, and on Sunday after school hours, with me in my own house. Cotelungum was one of this class, and read his Bible with them. In private he often expressed his earnest desire to become a Christian. I knew that, from his position in Hindoo society, there would be great difficulties, and always told him to consider the

matter well and prayerfully before he took so important a step.

"At our annual examination, on the January, Cotelungum received the first prize from Lord Harris, Governor of Madras, who presided on the occasion. Next morning, at an early hour, he came to my house, and said he could no longer remain a heathen, and asked me to protect him from the violence of his friends. I then sent a message to his father, saying that his son was in my house, and wished to become a Christian. In a short time he came, accompanied by a very great crowd of people, evidently in a high state of excitement. I called in his father and three or four of his friends, and told them what Cotelungum had said to me. I said I would not keep him against his will. If he wished, he might walk out and go home with them. To this the young man at once said he would not, for if he did so his soul would be lost. His father said he wished to speak with him in private, and, taking him aside for a few minutes, whispered something to him. After this a younger brother took him by the hand, and besought him most earnestly to go home with them. He said, 'No, I cannot; I have done with Hindooism and idolatry. I wish to follow and obey Christ.' They held out every temptation and inducement they could think of to make him go back, but in vain. They then charged him with ingratitude in thus deserting his father, who had kept him so long. Meanwhile the crowd without had become very great; they made a fearful noise and threatened violence. I wrote a note to the police magistrate for help, and in a short time two sergeants came, attended by a considerable force of police, who kept the crowd from rushing into the house.

"After the father and other friends had been an hour with him, his mother came, and, crying most piteously, exclaimed, 'My son! oh, my son! why did you come here? Why did you leave me thus? Come home only for a few days, and you can come here again. Come back, and I will give you everything you desire. Come back, and I will take good care of you.' He said, 'Mother, I love you still, but Christ has commanded me to follow him, and leave all for him. I cannot go.' His old grandmother and a little brother then came. The grandmother fell down and kissed his feet; his mother clasped him round the neck; his father was weeping like a child; and his brothers, in deep distress, were knocking their heads against the floor. All of them, in the most heart-rending tones, besought him to go home with them, and not bring such disgrace upon their family. Cotelungum was greatly affected, and rose and took a Bible, which was lying near, and turning to Matthew, chap. x., read the latter part of it. This seemed to give him comfort and strength. He again told them that he still loved them very much, but he must obey God rather than men, or his soul would be lost. He said that they also needed salvation, and should believe in the Lord Jesus Christ, and repeatedly quoted the words of Scripture (Acts xvi. 31) to that effect.

"The report of what was going on had

spread through the most of Madras, and the crowd had by this time become very great. His friends then took hold of him, and seemed disposed to drag him away by force; but we at once interfered, and told them in Telooquo, that if it were his wish he might go, but they should not force him in my house; and as they saw that we had so many police at the door, they soon gave up the attempt.

"After we had got them a little quieted, they again tried argument. One young man, a cousin to Cotelingum, who said he had been educated at the university of Madras, and spoke English very well, said, 'Cotelingum, why do you wish to forsake Hindooism and follow Christianity?' He answered, 'Because I believe idolatry is false—it is wrong to worship idols.' His friend asked, 'Why so?' To this Cotelingum answered, 'Because they have eyes, but they see not; mouths, but they speak not; and can never hear those who call upon them.' His friend then said a great deal to prove that idols were nothing in their religion—that idols were only for the ignorant—the intelligent Hindoo worshipped them—and that Cotelingum need not be an idolater, though he continued in the religion of his fathers. This, however, had no effect on him, as he well knew the fallacy of it. Another friend then began a long argument in Telooquo, to prove that 'Hindooism is as good as Christianity—there was really very little difference between them—Hindooism had its Trinity too;' and he asserted, that Cotelingum had taken this step without having properly examined Hindooism. He wished him to go home and study his own religion longer, and then become a Christian, if the result of the examination should be unsatisfactory. To these arguments he replied, that he knew enough of Hindooism to convince him that it is false, and that there is no salvation in it.

"Six hours were spent amid such entreaties and arguments, and still Cotelingum remained firm. We thought it better to separate them, and took him out of the room, and induced his friends to leave us; we said they must be convinced, from what they had seen and heard, that this act was entirely his own choice. After they had all left the house we knelt down, and Mr. Wardlaw engaged in prayer. Soon after, Cotelingum let his long hair flow down his back, and the sacred locks called Kootomy, one of the chief badges of heathenism, were then cut off by the Rev. P. Ragahopal, a native minister of the Free Church, who had previously come. In a short time Cotelingum took dinner with us, and by this act his caste was lost, as the high caste Hindoos consider it a great sin and disgrace to eat with any not of their own caste.

"During the first ten days after his coming to us, Messrs. Porter, Wardlaw, and Gordon, had frequent opportunities of conversing with him; all of us agreed that it was our duty to admit him into the church of Christ by baptism, which we did on the 14th of January. It was a most interesting service; to me it was particularly so, as being the first fruits of my labours in this peculiar but hopeful sphere of missionary work, to which

God in his providence has called me. We held the service in our English chapel. The three brethren just named took part in the service, but it was my privilege to administer the ordinance of baptism. I asked the convert a good number of questions—as to his reasons for renouncing heathenism—his knowledge and views of the leading doctrines of Christianity, particularly as regards baptism, and the manner of life incumbent on all true Christians, especially in this heathen land. To all these he gave correct and clear answers. He said that baptism could not change the heart—nothing but the Spirit of God could do so; and that, in living a Christian life, he expected many difficulties from the heathen around; but that he trusted God's promise, which says, 'My grace is sufficient for thee, and I will perfect my strength in weakness.' He witnessed a good confession before many. May God give him strength to continue steadfast in that course he has begun amid so many difficulties!

"Since his baptism his friends have come very often, and still seem most desirous to get him back to heathenism. They consider this as an indelible disgrace on their family, and we know that they would willingly pay the Brahmins for all the ceremonies necessary for his purification.

"His affection for all the members of his family is very great. He is particularly attached to his youngest brother, a child of about three years of age; and his inability to see any of them as friends, or even to go out of his house, has sometimes caused a great struggle in his mind; but he has expressed his earnest desire to continue with us, and be educated for a missionary. There is everything to encourage us in this. I have had ample opportunity of testing his mental power, and am convinced he has ability for it. Even now he is a good scholar. He can read almost any English book with profit, and speaks English very well. Telooquo is his own language, and he is well educated in it. This is the language of many thousands of people in Madras, and of millions in this Presidency. He also speaks Tamil (or Madras Vernacular), and a little Hindoostani. He will, I hope, very soon be of great service to me as a teacher in school, while, at the same time, he may be prosecuting his own studies."

The Rev. E. Prout then read the Financial Accounts, which are as follow:

#### CASH STATEMENT.

The entire income of the Society for the past year has been as follows:

Contributions from Great Britain, etc. . . . .	£35,319 17 0
Legacies . . . . .	1,920 14 9
Contributions raised at the Missionary Stations . . . .	12,424 18 8
	£50,665 10 5

In the first of these items are included contributions for the following special objects, namely:

For the enlargement of the Chinese Mission, and Chinese New Testaments . . . .	£1,231 11 0
For the Madagascar Mission . .	252 4 3
For the Madras Institution . .	142 6 6



# • Essays, Extracts, and Correspondence.

## AMERICAN COLLEGES.

IN the matter of religion, as well as in that of politics, there is a great advantage to be derived from the comparison of notes, and the placing side by side of statistical tables. The religion, both of the New and of the Old World, is a subject intimately connected with its Academic Institutions; and in glancing at the mirror we shall now present, reflecting the image of the American Colleges, it is impossible not to see much that bears more or less, directly or indirectly, upon our British Theological Institutions. The following appeared in a very excellent periodical, the *Puritan Recorder*:

### RELIGIOUS CONDITION OF COLLEGES.

The following facts relative to the religious condition of some of our Colleges in New England and elsewhere, are submitted to the Christian public, with the earnest hope that they may lead to more faithful and importunate prayer in behalf of our Literary Institutions. Colleges have been written to, from which we have received no information; and the desire to report as many as possible has caused a delay which we greatly regret, since it was our purpose that this account should be generally circulated before the College Fast.

*Bowdoin College, Brunswick, Maine.*—Number of Undergraduates, 170. "There are throughout College 52 pious Students, of which number about half will probably study for the ministry. One has in view the missionary work. During the past year there have been one or two cases of conversion—no special interest. A moral lecture and prayer-meeting alternate, on Saturday evenings. More attend the former than the latter."

*Middlebury College, Middlebury, Vermont.*—"The number of Students is 80. Of these, 31 are professors of religion, and 25 have the gospel ministry in view. Three are looking forward to a missionary life. We looked forward to the last Annual Fast with hope and prayer; but when the interest of the season was gone, we were as cold and dull as ever." There has been but one conversion during the year.

*University of Vermont, Burlington, Vermont.*—"The number actually attending this College is about 100; of these, but 24 are professors of religion. There has been no general religious interest during the past year, and but one hopeful conversion, though there have been several inquirers after truth. We have to mourn over a considerable coldness in ourselves. Yet the influence and general tone of the College is all in our favour, 'so that we are without excuse.' Of

those mentioned as professors, 12 have the ministry in view."

*Amherst College, Amherst, Massachusetts.*

—Number of Students, 231: 156 are professing Christians; 101 are preparing for the ministry; and 24 expect to enter the foreign field. During the past year we have been blessed with no general revival of religion, though at times the Spirit has seemed to be hovering over us ready to bless. In this period there have been four conversions. The present time is one of peculiar interest. Though we have yet witnessed no conversions, the state of feeling among professing Christians gives cheering indications of God's presence, and affords encouragement to continued and fervent application. Some, it is believed, are inquiring the way of life.

*Harvard University, Cambridge, Massachusetts.*—Number of Undergraduates, 340.

There are 33 professing Christians, and 8 are preparing for the Gospel ministry. One intends to preach Christ among the heathen, and others are undecided.

The Society of Christian Brethren, against much opposition, in one form or another, holds its course steadily onward, and its meetings are sustained with interest. "As we review the past, we can plainly see, that even here God is present, ready to hear prayer, and to bless our weak efforts."

*Williams College, Williamstown, Massachusetts.*—Number of Students, 231. Of this number, 110 are professors of religion; 52 are in a course of preparation for the ministry; and 8 are at present looking forward to the missionary field; though others will probably go abroad who are as yet undecided.

During the year there have been seven conversions. "At present a revival is in progress in the Congregational Church; in College several are asking what they must do. We certainly have encouragement to pray, if possible, more than usual."

*Brown University, Providence, Rhode Island.*

—Students, 252: 73 are professing Christians, of whom 45 are studying with the ministry in view. "It is not known that any intend to become missionaries. The conversions during the past year have been very few, say two or three; but the influence which this fact seems to exert upon professing Christians, it is hoped will soon lead to a revival of religion among us. During the term just ended, the Holy Spirit has visited us. Two persons have indulged a hope, one of them a confirmed infidel."

*Yale College, New Haven, Connecticut.*—

Undergraduates, 450. Of these, 152 are professing Christians. "In regard to the number who will probably enter the ministry, or missionary work, it is quite impossible for us to state with any degree of accuracy." Eleven have been hopefully converted to Christ. "While there has been no special religious interest among us in the past year, we have at the present time cheering indications



of God's readiness to bless us with the presence of his Spirit, in the seriousness which apparently pervades our College community."

*Trinity College, Hartford, Connecticut.*—"According to the last catalogue—Students, 97; professing religious principles, 45; will probably become clergymen, about 25, some of whom will be missionaries. There are no services exclusively for Students, except, of course, morning and evening prayer—where a general devoutness is encouragingly exhibited—and the missionary meeting once in two weeks."

*Wesleyan University, Middletown, Connecticut.*—Whole number of Students, 123: 92 are hopelessly pious, and 41 have the ministry in view. "Religious feeling good, but no revival." There has been but one conversion during the year.

*Genessee College, Lima, New York.*—This College has 49 Students: "33 are professing Christians; 8 are preparing for the ministry, and 3 for the missionary field. The Institution was blessed with a revival in the spring, and has been, during the past year, in a healthy religious state."

*Madison University, Hamilton, New York.*—Undergraduates, 143. In all the departments of the Institution there are 147 Students in course of preparation for the ministry. Further than this we have received no information.

*Union College, Schenectady, New York.*—Number of Students, 227: 74 are hopelessly pious, and 46 have the ministry in view: 15 are yet undecided as to their profession. "Number preparing for the missionary field, none that we can ascertain. No conversions during the past year. The general religious interest in College seems deeper than it was a year ago. A seriousness seems to pervade the minds of Students."

*Marietta College, Marietta, Ohio.*—Number of Undergraduates, 62: 32 are professors of religion, and 10 are preparing for the ministry. In this College there was a revival last winter, and 15 were hopelessly converted; but no special indications of good are at present apparent.

#### Summary.

Number of Colleges reported . . .	14
Number of Students . . .	2,568
Number of professing Christians . .	910
Number in course of preparation for the ministry . . .	516
Number in course of preparation for the missionary work . . .	40
Number of conversions during the year . . .	45
Per Order Society of Inquiry.	

*Amherst College, February 16th, 1855.*

#### SLAVERY.

A wise and an unerring Providence has connected misery with crime. No man can extensively injure his fellow-creatures, without participating in the cup which his own cruel hand has mingled. This is strongly exemplified by American Slavery. The Synod of Kentucky, in an address to their churches, prepared by a committee of ten clergymen and laymen, after describing the system of slavery as it existed among themselves, prove at great length the following positions:

1. Its most striking effect is to deprave and degrade its subjects, by removing from them the strongest natural checks to human corruption.
2. It dooms thousands of human beings to hopeless ignorance.
3. It deprives its subjects, in a great measure, of the privileges of the Gospel.
4. This system licenses and produces great cruelty.
5. It produces general licentiousness among the slaves.
6. This system demoralizes the whites as well as the blacks.
7. This system draws down upon us the vengeance of heaven.

These points they illustrate and prove by an overwhelming array of notorious facts, and of testimony from slaveholders.

## Review and Criticism.

*The Self-Explanatory Reference Bible:* The Holy Bible, containing the Old and New Testaments, with Marginal Readings and Original and Selected Parallel References, printed at length. William Collins, London and Glasgow.

WE are right glad to hail Mr. Collins in this new walk of publication. Something of the same kind has long been felt to be an exceeding great desideratum to the Church of Christ. We have here the entire Scriptures in a very manageable volume, suited alike to the purposes of private study and family

use. Ministers, Missionaries, and Sabbath-school teachers, will find it a work above all price. It is superior to everything of the kind that has yet appeared. The plan and the typography, including paper, getting-up, maps, and binding, everything is all but incomparably excellent. It ap-

pears, in fact, to us that it presents an aggregate of perfection which can hardly be augmented. We have ourselves, in common, we presume, with multitudes, long and earnestly desired some such publication; but we have long despaired of ever seeing it accomplished. At length, however, it is done, gloriously done; done, too, by individual enterprise—not by the Universities—not by those who have so long, so unjustly, and, for the public, so mischievously, held a monopoly of printing the Sacred Scriptures. Messrs. Collins and Co. have earned for themselves in this matter, not only a claim to universal gratitude, but to lasting praise.

If we speak strongly, it is because we feel very strongly; and most confident we are that the feelings we express are those which will universally prevail respecting this matchless edition of the Word of God. So pleased, so grateful are we to the enterprising publishers, that we shall cite in full their Preface, which clearly and fully explains their project:

The growing favour with which Reference Editions of the Bible have of late years been received is the best proof that their value is becoming more and more appreciated by the Christian public. The importance of parallel and illustrative passages in elucidating the meaning of Scripture is now so generally admitted, that little requires to be said in commendation of any attempt that is made for increasing their utility. "It were to be wished," says Bishop Horsley, "that no Bibles were printed without References;" and every devout reader of Scripture, who has experienced the benefit of thus making the Bible its own interpreter, will concur in the following observations of the same learned divine: "He who would read the Holy Scriptures with advantage and improvement, should compare every text which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. When you read the Old Testament, you should turn to the parallel passage of the New, that you may see in what manner, in what sense, and to what purpose, the words of the more ancient are alleged by the later writer, who, in many instances, may be supposed to have received clearer light upon the same subject. On the other hand, when in the New Testament you meet with citations from the Old, always consult the original writer, that you may have the satisfaction of judging for yourselves how far the passage alleged makes for the argument which it is brought to support. It is incredible to any one who has not, in some degree, made the experi-

ment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the Sacred Volume mutually furnish for each other."

While such are, on all hands, admitted to be the benefits resulting from the use of Scripture references, it cannot be denied that, with some of the Bibles hitherto published, their utility is very much impaired by the time and labour required for turning to numerous passages. The consequence, it is to be feared, is, that by many who possess them, marginal references are very much neglected; or that, when faithfully used, the attention becomes wearied, and the mind confused, in the effort to collect the scattered rays of light which they shed on the passage under consideration.

With a view to remedy this defect, the present Edition has been prepared. Its peculiar object is to set before the reader, at a glance, the very words of those passages which are best fitted to illustrate the text, or to throw a satisfactory light upon its meaning. By this means the time of the Biblical student is saved, and he is better enabled to concentrate his attention on the passage to which his meditations are directed.

To preserve the volume within such limits as would enable it to be used with convenience and comfort in the closet, the family, and the pew, and at the same time to let the typography be sufficiently distinct to make the work available by aged disciples, it was necessary to limit the number of passages quoted. But this, so far from proving a defect, will, it is hoped, be rather found an advantage; for, apart from the peculiar advantages already noticed, the deficiency in point of number is compensated for by a more special selection, and by great care having been taken to give prominence to those passages in which the Old and New Testaments respectively reflect light upon each other.

With these brief introductory remarks, the Self-Explanatory Bible is now offered to the public, in the confident belief that, with the blessing of God, it will prove a valuable help to the better understanding of his holy Word; and that many, who, like the Bereans of old, search the Scriptures daily, will gladly avail themselves of the increased facility which it affords for "comparing spiritual things with spiritual," and so of extending their acquaintance with the Sacred Volume, and observing the harmony which prevails among its various parts.

But the conscientious reader, tremblingly alive to the purity of the text of the Inspired Volume, may be led to put the question, "Can we rely on the typographical accuracy of the work?" Rely! yes, to be sure, as much—nay, far more—as in the case of the University printers. Our readers are to understand that, on the abolition of the Patent in Scotland, a Government

Board was established, to whose eye all editions of the Sacred Scriptures had to be submitted. Every work which passes this serious ordeal receives a licence to that effect. The following has been granted to Messrs. Collins and Co. :

#### LICENCE.

In terms of Her Majesty's Letters Patent to her printers for Scotland, and of the instructions issued by Her Majesty in Council, dated 11th July and 28th December, 1839, I hereby license and authorize Messrs. William Collins and Co., printers in Glasgow, to print, within the premises situated No. 111, North Montrose-street, Glasgow, and to publish, as by the authority of Her Majesty, but so far as regards the text only, an edition of the Holy Bible, in minion type, with marginal references, readings, and contents of chapters, octavo size, to consist of 3,000 copies, as proposed in their declaration, dated 26th January, 1852; the terms and conditions of the said instructions being always and in all points fully complied with and observed by the said William Collins and Co.

ADAM ANDERSON.

Such is the book, which we most cordially and earnestly commend as, above all others, a book for the Christian minister and the student of the inspired page.

*Letters of John Calvin.* Compiled from the Original Manuscript; and Edited, with Historical Notes, by Dr. JULES BONNET. Vol. I. Translated from the Latin and French Languages by DAVID CONSTABLE. Edinburgh: Constable and Co. London: Hamilton and Co.

THE sight of this work will rejoice the hearts of thousands upon thousands, to whom the name of Calvin is unspeakably dear. Great in his general history, great in his Institutes, great in his Expositions, he is not less great in his Correspondence. Like Pope, Gray, Montague, Cowper, and others amongst men of letters,—Newton, and a few others, in the world of religion, he had a special talent for that mode of communication; and he appears to have been conscious of the gift committed to him, and to have delighted in its exercise. On his death-bed, casting his eye over the past, and looking at the eventful future, he communicated to his friends his solicitude on the subject of his Correspondence, expressly requiring them to present a selection from it to the Reformed

Churches as a legacy of love. This, on a small scale, was done; but difficulties speedily arose; and it was not until recently that all the necessary arrangements were made to accomplish this great object. Now—thanks to the present projectors, and amongst them are Mr. Douglas, of Cavers; Mr. Henderson, of Park; Mr. Lennox, of New York—we are in the way of receiving a complete edition—an edition complete far than Calvin himself ever contemplated. The present undertaking will comprise four volumes, similar in size to the present, containing not less than 600 letters, the bulk of them now published for the first time.

The value of the volume is, in all respects, great, even in the light of history. By means of these noble Letters great things were achieved. They are worthy of the author of the Preface of the "Christian Institutes"—a treatise in itself—a burst of pathetic eloquence on behalf of the then oppressed portion of the best of mankind on the continent of Europe. But however valuable as regards the past, the work possesses especial interest as regards the present. On this point we cite from the admirable preface the following paragraph :

The seasonableness of such a publication cannot be denied. The great debate ever pending between the Papacy and the Reformation is renewed in our days with fresh vigour in almost all the countries of Europe. Attack provokes defence; and in the strife of opinion, the rights of justice and of truth are too frequently disregarded. While some rare spirits, enlightened by the study of history, or the attentive observation of the effect of the dogmas of either religion on the moral conduct of its votaries, rise superior to the mists of prejudice, and form a judgment which is moulding that of posterity, the adepts of a school unhappily celebrated as the admirers of excesses which the sincere disciples of Christianity or of philosophy have alike reprovèd, have nought but malediction and insult for the glorious Revolution stamped by the names of Luther and of Calvin. Never, perhaps, were detraction and outrage let loose with such fury against these great deliverers of conscience; never have their intentions been so audaciously misrepresented, their actions so grossly caricatured. To the falsehoods of a party that shrinks not from slander, let us oppose the impartial evidence of history; let us learn from these great men themselves what they desired, what they did, what they suffered; and let us seek from them alone the secret of the Revolution which they achieved.

There is much sound sentiment in this paragraph. These letters make

Calvin live again, and show him as he was, erect in his full manhood, with his austere and inflexible convictions, with that stern self-sacrifice of life to duty which alone explains its power and excuses its errors—with the feelings which were the heritage of his times, and thus not peculiar to himself. The better he is known, the more he will be loved. With the courage of a prophet, he blended the love of an apostle. His patriotism and his philanthropy were alike genuine, perfect, and all comprehending.

Great care has been taken to obtain an exact translation; and for this purpose the work was committed to the hands of a highly competent scholar, Mr. David Constable, while his translations have been revised by Dr. Cunningham, of the New College, Edinburgh. The result is a work worthy of the great man whose name it bears, and of the distinguished individuals under whose auspices it is appearing. Our space compels us to satisfy ourselves with this general statement; while we could greatly wish it had been competent for us to cite large portions of the 143 letters here presented.

*The Poetical Works of Beattie, Blair, and Falconer, with Lives, Critical Dissertations, and Explanatory Notes.*  
By the Rev. GEORGE GILFILLAN.  
Nichol, Edinburgh; Nisbet and Co., London.

IN the days of our fathers, Dr. Beattie, of Aberdeen, occupied a conspicuous place in the hemisphere of letters. His far-famed "Inquiry into the Human Mind, on the Principles of Common Sense," brought him into speedy and lasting notice, securing him the favour and friendship of Johnson, Burke, Reynolds, and last, but greatest of all, King George III., who settled upon the poor poet-professor a pension of very considerable amount. Beattie was undoubtedly a man of superior poetical genius; and had he cultivated his powers, and drawn forth from the fountain which was within him to the extent that some of his successors have done, he might have left a name among the poets of Scotland, perhaps not even second to Scott himself. But while eminent in poetry, he wrote with great popular effect in prose. The

estimate which has been formed of Beattie has sometimes been far from the truth. In those days, as well as to a large extent still, the arbitrators of fame are the ungodly,—men of talents, culture, and learning, but men the enemies of Inspiration, and who always, more or less, look with jaundiced eye on the advocates of a professor of Christianity. Had Beattie been on the other side, David Hume would not have pronounced his work, "Philosophy for the Ladies." In point of massive intellect, subtle logic, and delusive sophistry, he would not have been the equal of Hume, but he would have surpassed Voltaire, Volney, and Rousseau. These writers, notwithstanding their celebrity in point of composition, were not at all his equals. But we are concerned with his poetry; and here, like our own Gray, and indeed, Goldsmith also, he only showed the great things of which he was capable, and having done so, threw aside his shell and harp for ever. The "Minstrel; or, the Progress of Genius," is the work on which his reputation continues, and will continue to rest. The minor pieces possess beauty; but there is little in them which might not have been produced by much inferior men.

Blair, in an early period of the present century, was famous amongst devout people, and his fame was well founded. Blair was in verse what James Hervey was in prose; they were indeed both poets of a high order. Mr. Gilfillan has formed a just, by forming an exalted, estimate of his claims. The heart of these nations has long since settled the question, and it were vain for perverse criticism to endeavour to reverse their decision. While men live they will die; and while death remains, this poem will retain its power over human kind.

Falconer, some generation or two back, was a great favourite, especially with boys; and he requires nothing but a resurrection to become a great favourite again. Never poet has, with the same success, sung of ocean. "The Shipwreck," in three cantos, is a poem of great power. There are few men now living, who remember reading it in their boyhood, who do not still entertain some portion of the thrilling sensation which it produced in their minds, when it placed them on the shore or on the deck, amid the heavings of ocean, the horrors of darkness,

and the swellings of tempest; and the youthful mind became isolated from all that existed, and swallowed up in the troubled scenes it portrayed. In the present volume, Falconer appropriates to himself nearly the half; and he occupies it well. His minor pieces, though few, are superior, and every way worthy of the great work which precedes them.

We cannot close without again recognizing the great service Mr. Nichol has done, by this Volume, to the cause of the purest poetry, the highest morality, and even to religion itself.

*The Poetical Works of John Dryden, with Life, Critical Dissertation, and Explanatory Notes.* By the Rev. GEORGE GILFILLAN, M.A. Nichol, Edinburgh; Nisbet and Co., London.

THE first volume of Dryden presented an outline of his troubled life and very chequered career. With these facts the reading world was previously acquainted; but the volume before us presents that which will be alike new, instructive, and delightful to them—Mr. Giffillan's critical estimate of the genius and Poetical Works of John Dryden. Seldom has our great Northern Critic had a more distinguished subject; and for that subject he has begirded himself with all his might, and given us one of his very best dissertations,—a dissertation, indeed, very extended, but presenting language, and thought, too, of a very superior character. So admirably has our author conducted the inquiry, so far as he has gone, that we wish, and, if we mistake not, the reader will also wish, that he had somewhat extended it. As it is, however, it suffices, as a great light placed at the porch of the antique edifice, the whole of which it suffices to illumine. It will constitute a sound and satisfactory guide to ordinary readers, in the studious perusal of the numerous poetical productions here presented—productions of a singularly various character. They are classified as follows:—Epistles, Eulogies, Epitaphs, Songs, Odes, and a Masque; Prologues and Epilogues, Tales from Chaucer. Such are the materials of which this very varied volume is composed. It is, therefore, a volume which serves to display the versatility of Dryden's genius, rather than the depth of his powers. Many of

these productions are not remarkable for either force or beauty; and yet there are few of them that do not, more or less, indicate the hand of a master. There is not one of which the author of "St. Cecilia's Day," on the ground of talent, has occasion to be ashamed. The vigour of Dryden, when he was aroused, was prodigious; his command of language boundless. Of all the poets of his time, no man possessed a more thorough mastery of the English tongue. The following, struck off at a blow, is one of those lofty flights, to which there are few parallels, and which are strongly indicative of the man. The lines were written under a picture of Milton, before his "Paradise Lost," in the folio edition:

"Three poets, in three distant ages born,  
Greece, Italy, and England did adorn:  
The first in loftiness of thought surpass'd;  
The next in majesty; in both the last.  
The force of Nature could no further go;  
To make a third, she join'd the former two."

What height and depth of conception! What vigour of expression! How sound and critical the judgment! We must again thank Mr. Nichol for this peerless edition, which must necessarily take rank above every other.

*Sermons by T. Chalmers, D.D.* Vol. II.  
Edinburgh: Constable and Co. London: Hamilton and Co.

THIS is Volume IV. of the Select Works now in the course of publication, which will command for itself from generations to come the homage which is due to the purest Christian philosophy, and the most powerful Christian eloquence. The volume is designated—and it stands so among his Collected Works—Congregational Sermons; and the number is no fewer than fifty-four. Here, then, we have what may be considered the cream of the pulpit ministration of the most potent preacher in Scotland of the nineteenth century. Published after the old very respectable fashion, these Sermons would have occupied at least three, if not four, volumes, whereas here they are brought together into one of 744 pages; and sold at a price so trifling, that even people with straitened means have them within their reach. Considering the matchless value of the work, we cannot but intensely rejoice at the course adopted

by the present enterprising publishers to secure for it the largest possible circulation. We presume that the public are, in some measure, prepared for the boon; and that thousands, and tens of thousands will be found to avail themselves of it. The conduct of Messrs. Constable in regard to the *Life and Works of Dr. Chalmers* is above all praise; and as we have repeatedly intimated, we deem them extraordinary benefactors to every section of the Church of Christ. They present an example which, it is to be hoped, many, in after times, will follow, but which none will surpass.

*Notes of a Tour in the Valleys of Piedmont, in the Summer of 1854.* By B. W. NOEL, M.A. Nisbet and Co.

It is always a pleasure to meet with the Hon. and Rev. Baptist Noel, and an advantage to hear him speak on things appertaining to philanthropy or religion. Next to his tongue is his pen: he never writes but to illustrate truth—to defend or to recommend it. His last work on Popery is one of the best things, next to his work on Church and State, that he ever did. We are afraid, however, that amidst the troubles of the nations, and the ten thousand distractions which have reached the minds of the British people during the last year or two, that work has not yet commanded the attention which is so justly due to it. This conviction has prompted the present notice. We cannot wish for the public anything better than an extensive currency to the sound and wholesome views in support of truth and in opposition to the deadliest error, contained in the said *Letters on Popery*.

The present publication is precisely what it professes to be—a body of Notes made in the course of a tour. These Notes, however, have for their subject highly interesting events in relation to an interesting people. Many of the facts stated are of a striking and instructive character, both as it respects Popery and Protestantism; for notwithstanding its simple and unpretending air, there is much here which bears with superior force on both the systems. Mr. Noel had not gone far till he met with illustrations of the spirit of the Popedom. The following is an example:—"English zeal, identified with Mazzinianism, extends itself in Piedmont with diabolic skill and constancy. There it is not content with preaching revolt as an imprescriptible right, and assassination as a sacred duty. Protestantism, in our day, is no longer a doctrine; it is an immense revolt. It is like its worthy associate, Democracy, a machine of war against religious and civil authority. Does John Bull wish to make us Methodists? He has too much sense to push his pretensions so far. A corpse cannot conquer; it can only kill by the pestilential exhalations which it diffuses. Such is exactly the present state of Protest-

antism, and such the only effects which it can produce."

Such is an expression of the sentiments with which Mr. Noel found the country to abound. But, on the other hand, there were many of a very different opinion, who prized before all things the Word of God, read it themselves, and laboured to the utmost to spread it amongst others. Mr. Noel had the advantage of the company of his friend, M. Roussel, so distinguished for his inimitable Tracts—Tracts which at one time, and we presume still, were forbid to be circulated in France—an interdict which was the best possible testimony to their truth and power. Mr. Noel cites the opinion of the Pope himself on the subject of the state of society in Rome and in Italy—a state produced by the Pope himself, his prelates, and his priests. The portraiture is absolutely frightful! It strikingly shows the necessity for the assistance of the bayonets of France, to enable the "Man of Sin" to keep his seat. From that seat, however, he shall be hurled, and none shall help him!

*Beatrice; or, the Unknown Relatives.* By CATHERINE SINCLAIR. Simpkin and Co.

MISS SINCLAIR is one of those writers with whom it is always a pleasure to meet, since we may count, with confidence, on sense, sobriety, high principle, and a powerful practical tendency. Of her many works, it may be doubted if there is one that will be read generally with more pleasure than the volume now before us. The object of the work is, to depict the happiness of a Protestant family circle, and to delineate the advantages derived by such a family, from the free and full enjoyment of the Bible, and the means of Protestant instruction and worship. To the work is prefixed an introduction by way of preface, which will enable the reader to enter with such a measure of preparation on the perusal of the work, as to increase the probabilities of advantage. That preface, indeed, is itself no inconsiderable composition, either as to matter or magnitude. With a little adaptation, it would form a valuable tract. It not only states facts, but records experience—the experience of the Authoress respecting the progress of Popery in these lands, and the prostration of mind which she had been wont to deem superior to all influence in the direction of Rome. Miss Sinclair frankly confesses, that at one time it seemed to her as if a miracle could scarcely prostrate the minds of Englishmen and Englishwomen to a belief in Papal infallibility, and to all the degrading consequences, moral and intellectual, which that belief involves. But, to her deep sorrow, she has lived to see many mournful instances of her mistake; she has lived to see that, perhaps, her aged friends had interpreted prophecy aright; and she has lived to fear, that the "warnings of far nobler pens than her own will be given in vain." In these touching sentiments we wholly concur. The state of things here stated is much more serious than multitudes imagine. Day by day the cancer is advancing over the broad

breast of England, and, to the intelligent and penetrating observer, threatening, in due season, and, perhaps, at a day not far distant, to cover the entire body ecclesiastical. We hail the volume as a benefaction of much more than ordinary value; and consider Miss Sinclair and her publishers as having achieved a great work on behalf of the highest of all causes—our common Protestantism—as that upon which the hopes of the nation depend. "

We cannot close without remarking on the marvellous cheapness of the work. We have here nearly 500 pages of letter-press for the trifle of 2s.; if therefore, the book shall not attain to a universal circulation, the adventurous publishers must inevitably be serious losers. Nor is this all; the public will, at the same time, deny themselves the substantial benefit which the work is eminently calculated to impart.

*The By-ways of the Bible.* By the Rev. RICHARD BROWN. Hamilton and Co.

THIS is a singular title of a somewhat singular book. We are accustomed to think of the Bible as a highway—a highway to the Home of the Faithful. But there never was on earth a highway that had not by-ways; and such is the fact relative to this highway to heaven. The book presents us with some twelve or thirteen chapters of really good stuff. Mr. Brown is a thoughtful man, and his thinking appears to be always put forth on the best of subjects. "The Number of the Righteous" forms the theme of a very affecting chapter, which may well make the reader serious. To this succeeds another on "The Salvation of Infants"—a topic ever new, forasmuch as the cradle and the tomb are bound together by a relationship that no time can break up. Seeing that the mass of our race are summoned away in infancy, this is a permanent source of sorrow; and hence the importance attaching to scriptural consolation. The present Essay is eminently calculated to cheer the hearts of the bereaved, and to reconcile them to the removal of their "only son," and their "first-born," in the morning of existence. The subsequent subjects of the volume are equally substantial, comprising, among others, the following:—"Heavenly Recognition"—"The Laver of Regeneration; or, does Baptism save?"—"The Intermediate State"—"The Sin against the Holy Ghost"—"The Millennial Glory of Christ"—"Degrees in Glory;" all of which are discussed with studious care, and in a spirit which becomes them so arduous, lofty, and awful.

*Sought and Saved: a Prize Essay on Ragged Schools and Kindred Institutions.* By GEORGE JAMES HALL, M.A. Partridge and Oakley.

WE desire for this book the most extensive circulation, on the ground that it is eminently calculated to further one of the noblest species of philanthropy known to modern times. Those but little conversant with the subject, or who revolt from the tattered theme of "Ragged Schools," will be in danger of turning away from a publi-

cation, the object of which is to expound their principles, and to guide their operations; but they who do so will most seriously err. One of the most important portions of the Works of Dr. Chalmers, is that known as, "The Christian and Civic Economy of Great Towns"—a work as full of philanthropy as it is of eloquence. The volume before us, unpretending as is its form, and still more its price—for it is sold for the trifle of a shilling—deals with the same questions, and deals with them in a manner which would do no discredit to the ablest man amongst us. The discussions in this volume go far beyond the Ragged Schools, extending to that which produces rags, as well as to that by which rags may be displaced for good broad cloth. The volume is no inconsiderable addition to our social ethics; the highest of all philosophy is that which has to do with the elevation of man—the raising of the prostrate—the recovery of the lost—the removal of ignorance, and the preparation of souls immortal for usefulness and happiness, both in this world and that which is to come.

*The Christian's Pocket Companion.* With a Recommendatory Preface by JOHN BROWN, D. D. Third Edition. Johnstone and Hunter.

WE hail the appearance of this little book with sincere and great satisfaction. It possesses, in our estimation, a value far beyond that of multitudes of modern publications, large, and splendid, and much renowned, and whole libraries of romance. It consists of five parts: first, we have the Proverbs of Solomon, arranged under appropriate heads, which constitutes a peerless storehouse of wisdom; secondly, we have the best philosophical, moral, and religious proverbs of all nations, arranged in alphabetical order; thirdly, we have choice sayings of wise and good men, on various important subjects; fourthly, Scripture materials for prayer, in a systematic form; fifthly, the power of faith exemplified in the death-bed experience of eminent Christians; to which are added, illustrations of the death-bed experience of eminent Deists. Such is the book; and it is not simply *multum in parvo*, but it is incomparably the best *vade mecum*, or pocket companion, with which we are acquainted.

*Tonga, and the Friendly Islands; with a Sketch of their Mission History.* Written for Young People. By SARAH FARMER Hamilton and Co.

HAVING ourselves travelled the round of Polynesian literature, we have been the better able to sympathise with our fair authoress in her manifold discussions, and also to form an estimate of her multifarious performances. We have, therefore, at once to say, that the book is one of great worth, as well as of great beauty. Although avowedly prepared for young people, it is, in fact, a book for all. Starting with the discovery of the South Seas, it brings the subject down to the present time. The Coral-workers and their doings; the Friendly Islands; Captain Cook's Voyage; the First Christian Mission;

the Religions, Social State, Government, and Language, of Tonga,—are points all largely dwelt upon. The Methodist Mission, however, is the principal feature; and rich are the fruits, after severe trials, which the excellent men there carrying on that work, have been honoured to reap. The first fruits are peculiarly precious; while the chequered events which succeeded the multiplication of the churches are touchingly recorded, concluding with a beautiful dissertation on peace and progress. The Work is a valuable addition to the literature of Missions.

*The Disciple whom Jesus loved*; being Chapters from the History of John the Evangelist. With a Preliminary Sketch. By JAMES MACFARLANE, D.D. Paton and Ritchie, Edinburgh; Hamilton and Adams, London.

THE Preliminary Sketch has much profound and original thinking, on a theme of the highest importance, and forms a valuable introduction to the masterly chapters which are to follow. The substance of these chapters is thus indicated:—The Calling of John—John in Jairus' House—John at the Transfiguration—John's Errors—John at the Paschal Supper—John at the Cross—John's Legacy at the Cross—John at the Tomb—John and Tradition—John before the Sanhedrim—John at Patmos—John's Farewell. This bespeaks at once the hand of a master; and examination will show that most powerfully have these exalted themes been wrought out. We might select a whole sheet of specimen passages; but we trust we have said enough to commend this very valuable publication to the attention of our readers.

*The London Quarterly Review*. No. VII. Walton and Maberly, London.

THE present Number is one of great excellence, but somewhat too general and literary; at least it is wanting in Articles of passing interest with the exception of that on the War with Russia. That, however, is so very copious and elaborate as partly to compensate for any supposed deficiency in matters pertinent to the passing hour. Of all the disquisitions of a periodical character that have hitherto appeared, there is not one better informed, more comprehensive, or more enlightened. It is in fact, a treatise on the subject, setting forth the importance of the Command of the Euxine—What is Necessary to the Balance of Power—The Claims of the Caucasians—The Russian Encroachments in Turkey—The Natural Defences of Russia—The Material Guarantees—The Religious Aspect of the War—Freedom of Christian Churches in Turkey—The Holy Places, and the Military Achievements of Omer Pacha. Having discussed these points, the Review then deals very plainly, but kindly, with the subject of delays from mismanagement, and the battles which ensued in the Crimea, with the position of Omer Pacha at Eupatoria.

*To Love, and to be Loved*. By the Author of "I've been Thinking." Simpkin, Marshall, and Co.

THIS is another of those vivid portraiture

of life which have been, of late years, issued from the press of Messrs. Hurton and Co. The publication is marked by the usual excellence, and by the usual defects of its class. It provides for the cultivation of the fancy and the affections, much more than the understanding. Its proper place, therefore, is a second, not a primary one. To a mind jaded with severe study, or overborne by the claims and cares of business, it may supply an hour's innocent amusement; the only fear is, lest this and such publications should indispose for arduous work, and lead to the turning of life into a pastime rather than an effort—effort often rising into agony. Few things are more difficult than to use this sort of literature without abusing it; and hence our frequent warnings against it, and the advice we have not seldom given, that the path of total abstinence is the path of safety.

*Memoir of the Rev. Joseph Entwisle*, Fifty-four Years a Wesleyan Minister. By his Son. Second Edition. John Mason.

OF all Methodistical Biographies with which we are conversant, we remember none in which we find more real spiritual pleasure than in the present. Mr. Entwisle was a lovely specimen of a Christian manhood; and his Memoir is one of the most touching and captivating illustrations of earlier Methodism upon record. Systems are never seen to such advantage as when viewed through the medium of life. In this view, a special value attaches to the volume before us, which presents a genuine portraiture of the Methodist Preacher of the olden time. Whether as to its excellencies or its deficiencies, nothing is left to be desired. It is all here, and here told in a manner the most unvarnished; with a sweetness that wins, and a piety that edifies.

*The Ethics of the Sabbath*. By D. PIRRET. Constable and Co., Edinburgh; Hamilton and Co., London.

ON a former occasion we spoke in very high terms of this volume, as bringing up the great argument touching the Sabbath to the present time, encountering and overthrowing the enemies of the sacred day, and demonstrating, that whether man be viewed individually, or as incorporated under the domestic constitution, or in political Society, the greatest blessing he can enjoy is that of the Christian Sabbath; and the heaviest calamity that could possibly overtake him, would be its secularization. We have, therefore, now simply to reiterate our commendation of the Work as one of great worth, and eminently calculated to be useful.

*A Manual of Private Devotion*. Longman and Co.

A pretty volume, consisting of prayers compiled from the Liturgy and writings of Bishop Taylor, and the Manual of the Bishop of London. The book is avowedly intended as an auxiliary and incentive to private prayer, and may be preceded or followed by the Lord's Prayer, and by the usual extemporaneous supplications of the



individuals who use them. The book forms an elegant and useful pocket companion.

*My Brother's Keeper.* By AMY LOTHROP Nisbet and Co.

THIS is another of those light and airy American publications, with which the world is being deluged. It is throughout, in air, spirit, and expression, matter and manner, thoroughly American. Those who are accustomed to such matter will read the book

with delight, since it is eminently pure in spirit, full of vivacity, variety, and incident; and, with all, it is pervaded by a strain, not merely of purity, but of piety.

*A Friendly Farewell.* By the Rev. JOHN COX. Nisbet and Co.

MR. COX has favoured the public repeatedly with practical pieces of theology, all thoroughly evangelical, and much calculated to be useful. The present is of the same class.

## Monthly Review.

WE sit down, with deep solicitude, to make our monthly report of the aspect of things throughout this great, wicked, and distracted world. Affairs, on all sides, present an aspect calculated to excite solicitude. Whether viewed religiously, politically, or commercially, there is much to make reflecting men serious, and to excite the faithful to prayer. One of the great things to be noted is the fact that many of the latter class are betaking themselves to their watch-tower. The subject of concerted supplication begins to exercise the thoughts of very many, both in England and in Scotland. A pamphlet of proposals to this effect has recently appeared; and we have reason to believe that it is commanding very general concurrence. That pamphlet specifies the objects more particularly to be carried before a throne of grace; and also the times at which the several objects shall be there presented, extending the period of the concert to twelve months from the month of May now ended.

Religiously considered, the great event of the month is the MAY MEETINGS, which, this year, have been attended with circumstances not wholly devoid of encouragement. A tone of great sobriety has marked them. The Reports, if not highly encouraging, are yet not altogether depressing; and the speaking has been generally judicious, although somewhat lacking in enthusiasm. The effect of the woeful War, the depression of trade, and other circumstances is obvious: and there is reason to fear that such effects will, more or less, cripple the exertions of the various Institutions. The doubling of the Income Tax, we have no doubt, will prove generally disastrous. That it is alone is larger than the bulk of families in these realms were in the habit of appropriating, or able to appropriate, to charitable and religious objects. Now, one thing is certain—the demands of the tax-gatherer must be met; but, after satisfying him, how are these

families to deal with many of those important societies they have hitherto been in the habit of supporting? There can be but one answer to the question. To do, even as they have been accustomed to do, required, generally, system, care, frequently much thrift, and not seldom a large amount of self-denial. It is not, therefore, easy to see what more, in that direction, they can do than they have done. There is but one method, then, of meeting the exigency, and preventing a state of things on every ground to be deplored; that is, for men, of every sect and denomination of Christians throughout the land, whom, in various degrees, the God of Providence has prospered and made the stewards of his bounty, to come forth to supply the lack of their less-favoured neighbours. If they will double, triple, or quadruple their subscriptions, according to circumstances, that would go a great way to prevent the depression which otherwise must ensue.

In the Senate there has been, comparatively, little done: the hand of the legislative machine appears to be paralysed. There is no disposition to move in the path of reform or progress. The ambition of Ministers seems to be to get over each successive week as they best can; while the independent members, although not wholly inactive, appear to be smitten with the general lethargy. Amid the difficulties of the times the nations appear rather to have been looking to earth than to heaven—to man rather than to Him “by whom kings reign and princes decree justice.” The cry was recently loud and vehement for a change of Government; and the present Prime Minister was forthwith to “weather the storm,” and to conduct the Vessel of State into the harbour of safety. There was more of passion, however, than of reason in the demand, and, consequently, a good deal that was romantic in the expectation: for more was looked for than it was

possible for any Prime Minister, whatever his capabilities, to perform; while it appeared to be utterly forgotten that there was a Hand higher than that of a man, to the movements of which everything to be done by the governments of the earth must of necessity be subordinate. Disappointment is not the cry; and a change is loudly demanded.

The failure of attempts at negotiating a Peace is deeply deplored by all good men. The Russians, however—emboldened perhaps, in part by the success with which they have resisted the Allied Powers in the matter of Sebastopol—declined the reasonable terms which the Plenipotentiaries of the Allies have propounded, and then themselves proposed terms, which it was impossible to accept, since they really amounted to nothing, and sustained the character rather of insult than of reasonable concession. Both England and France appear to be begirding themselves for the more vigorous prosecution of the conflict. The future, however, the dread future, is brooded over by darkness. None can tell the casualties that may arise to alter the entire aspect of affairs. When the great Historian, the late Prime Minister of France, M. Guizot, was asked by the present Emperor, on a recent occasion, as to his views of the present War, he replied, "Sire, there are but two emperors who can wage it; and one of them is dead." The Statesman appeared to think that the death of Nicholas would involve the diminution of hostilities. He seemed to forget that, properly speaking, the Czarship never dies: the moment one drops his successor starts in his place. Recent events have also shown that while one emperor had so unexpectedly fallen in Russia, another made a hairbreadth escape in France. An attempt has been made to assassinate Louis Napoleon; and the marvel is, that, under the circumstances, he did not perish. Nothing but a special Providence could have preserved him. Never had an assassin a better opportunity; and yet, notwithstanding the nearness of his position, and the facilities afforded him for firing two successive shots, both missed the mark. Speaking after the manner of men, this was a matter of unutterable mercy to France and to Europe. Although provision has been made by the Constitution, and by the will of the Emperor, for such an event, or for his decease under any circumstances, yet it is impossible to foresee, in such a country as France, the contingencies. The Ruler—and as things have turned out, the wise and mild, though despotic, Ruler of forty millions of men—might have been laid in the dust by the

ruthless hand of a roving murderer. So slender is the thread of human life! So feeble the prop on which the welfare of nations rests! Everything tends to remind mankind, that it is not their wisdom to put trust in princes, and that power is a vain thing for safety.

Nothing particular has occurred in the Colonies since our last. Things are gradually settling down in Australia, and the stream of emigration appears to be on the increase.

Efforts are being made, on a scale such as the occasion demands, to bring matters to an issue with respect to Maynooth. A motion will be made in the House of Commons, for the abolition of the Act of 1845, by which the annual grant was turned into a permanent endowment. The result it is impossible to foresee; the probability, however, is that the motion will be rejected. But even then the labour will not be lost, a great good must follow from the discussion, and from all the labours in the press and on the platform which have preceded it. Error always loses in discussion, and Truth is a gainer. We shall place upon record in our next Number the results of the debate.

The subject of Education, to an extraordinary extent, is occupying the attention of the public during the present Session. There have been no fewer than four Bills before the House, but there is no great probability that any of them will pass. The Lord Advocate for Scotland has prepared one, which has passed the second reading but the majority was only seven, in a House of 291 members. The difference of judgment is so great, that there is no hope of any measure that will command the general concurrence of the House. In a matter of this sort, mere majority is not enough—even approval is not enough; there must be cordiality. Enthusiasm is desirable and essential to great successes.

The Newspaper Stamp Bill is in a fair way of passing. The effect of such an event cannot fail to be important. News may then be everywhere published without the stamp, which will only be required in case they are sent through the post-office; they may be circulated to any extent by hand. This saving of a penny on every copy of a newspaper will be a very great thing, not for the publishers of newspapers, but for the public, who will be the sole gainers: the publishers will gain nothing. But this is only the smallest benefit; news may now be published in sheets of all sizes, from a penny upwards. There will be no interference either with the matter or the quantity. This is a great step in the progress of reform.

# Religious Intelligence.

## RELIGIOUS LIBERTY IN TURKEY.

THE following Memorial was presented to the Emperor of the French, on the eve of His Majesty's departure from England, through Count Walewski, the French Ambassador. It was signed by a large number of gentlemen and ministers, noblemen and bishops, representing all religious parties in the country. Such unanimity will sustain our own Government in aiming at the object of the Memorial, and in representing to friendly Governments the expediency of respecting such an universal English feeling. His Majesty's reply is subjoined.

"TO HIS IMPERIAL MAJESTY NAPOLEON III.,  
EMPEROR OF THE FRENCH.

"April 20, 1855.

"SIRE,—We, your Majesty's memorialists, officially connected with various religious societies, representing almost all parties among British Protestants, express the feelings of large numbers of our friends, in hailing with satisfaction your Majesty's arrival in this country on a visit to our gracious Sovereign, as a proof of that cordial Alliance which we hope is long to subsist between the nations and governments of France and Great Britain.

"We trust that this Alliance is destined to bear more than mere political fruit. We hope that long after this war shall have ended, the moral influence of the two nations will continue to be exercised for the protection of true civilization and of sound liberty.

"We come to ask your Majesty to unite with our gracious Sovereign, the Queen of England, in urging upon the Turkish Government the establishment of real religious freedom in that empire.

"It is to the honour of the Sultan that persons born Christians are far more protected by law than formerly from Mussulman oppression. But freedom cannot be said to exist where there is not liberty for individuals to pass over from the dominant religion of a country to another profession of faith.

"In opposition to this, your Majesty is aware that it is still a capital offence for a Turk to make a profession of Christianity.

"Sire, at a moment like the present, when Turkey owes its security to Western Christendom, it is most incongruous that the faith of Christendom should be treated in that country as a capital offence. God forbid that Europe should oppose such an evil in the spirit of the Crusaders, upholding the Cross in the East by exterminating the Crescent! God forbid that the two nations should imitate the hypocrisy of Russia, in veiling territorial ambition under the pretext of promoting religious freedom! It would be a worthy use, however, of the influence which God has given us, to urge upon our Turkish Allies the removal of barbarous and cruel impediments to the extension of the Christian religion.

"In entreating your Majesty to adopt this

course, we are unanimous in desiring that the whole of Europe should practise what the Allied Powers would enjoin on Turkey.

"Sire, we venture finally to express our confidence, that while France and England continue allied, and especially if they should be allied in the promotion of religious liberty, such an union will be the source of numberless blessings to mankind. And we feel certain that nothing will more strengthen the warm attachment of the British people to the French nation, and to the French Alliance, than a frank and cordial response on the part of your Majesty to the principle asserted in this our humble Address."

The following is the Emperor's reply:

"*Albert Gate House, April 23, 1855.*

"SIR,—I lost no time in laying before the Emperor the Address which you have done me the honour to transmit to me in the name of the Religious Societies [*Société des Missionnaires Protestants*] of London.

"His Majesty was highly gratified with the sentiments [*à très très sensible aux sentiments*] which you have conveyed to him, and has specially charged me to express to you all his gratitude.

"Receive, Sir, the assurance of my most distinguished consideration.

"*The Ambassador of France,*

"A. WALEWSKI.

"Sir C. E. Eardley, Bart."

REV. J. R. LEIFCHILD, A.M.

THE Rev. J. R. Leifchild, A.M., our late beloved pastor, having resigned his pastoral charge over us, to remove for a time to Brighton, for the sake of his health, and of being near his parents, we have felt it to be our duty to accompany his removal with the following testimony:

During the period of his pastoral care over us, our peace and harmony as a church have been unbroken; and while we deeply regret his removal from us, we trust that it is among the "all things" that shall "work together for our good," and the glory of Him who cannot but do what is right.

His doctrine among us has been pure; he has not shunned to declare unto us the whole counsel of God, neither fearing the frown nor courting the smile of any man.

He has left us with the best and kindest feelings of Christian love, mutually felt by his own dear friends, whose earnest prayer for him is, that the seed he has sown here may, by the Divine blessing of the great Head of the Church, produce much fruit, and all his endeavours to promote the interests of the Redeemer's kingdom be abundantly blessed.

(Signed) GEORGE WOODWARD,  
RICHARD KIBBLE,  
DANIEL CLOSE,  
PETER FORD, } Deacons.

Nailsorth, May 16, 1855.

# Theology.

## THE OFFENCE OF THE CROSS: IN WHAT DOES IT CONSIST IN THESE DAYS?

I need hardly explain to you the sense in which we use the term *cross* in this paper. We do not mean by this term the instrument on which the Saviour died, nor do we mean the bare historical fact of his crucifixion; but we mean the doctrine of the substitutionary sufferings and death of Christ, as the grand means by which God renews and sanctifies the heart of a sinner, and intends to work out the regeneration of the world. We have to do with that great truth which the Apostle Paul tells us formed the constant theme of his ministry, "Christ crucified, which was to the Jews a stumbling-block, and to the Greeks foolishness, but to them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." What we now understand by the cross, then, is, *the vicarious death of Jesus, God's power and wisdom in the salvation of men.*

I think this is the sense in which you wished me to use the term, and it is to the offence of the cross in this sense that your attention is now called.

This view of the question will narrow it very considerably, inasmuch as it will put aside some aspects in which the death of Christ was offensive to men in the beginning of the Gospel. The sense in which the cross was a stumbling-block to the Jews is not the sense in which it is an offence to men now; and the sense in which it was foolishness to the Greeks is not the sense in which it is foolishness to us in these days. The Jews stumbled because they could not understand how their Messiah, the long-promised Offspring of David, in whom all their hopes had centred, to whose advent they had so long and anxiously looked forward, could be put to death like a Roman slave. Their objection was not so much against the *doctrine* of Christ's atoning sacrifice as against the *fact* that he whom men called their Messiah could die such a death as

Jesus died. That, however, is not the offence of the cross in these days, so we put it aside.

So also with the Greeks. We imagine the cross was foolishness to them, not because it was announced to be God's instrument in regenerating the world, but because they saw in it simply the shameful close of a life deficient in all the elements which, in their view, go to make up the character of the gods. It was foolishness to talk to them of such a fact forming the foundation of a new religion, which not only asked for itself toleration among other religions, but assumed the pre-eminence over them all, and, in fact, avowed as one of its grand objects the destruction of them all. This, we think, was the great offence which they saw in the cross; but this objection, you perceive, is more against the *fact* than the *doctrine* of Christ's death, and therefore we put it aside.

Jesus Christ, by his death, has rendered full satisfaction to Divine justice on behalf of men, and the hearty and practical reception of this great truth by faith, which is the operation of the Spirit of God, is not only the means by which our sins are pardoned and our hearts sanctified, but the means by which the regeneration and happiness of the world are to be secured. This is a statement of the truth or doctrine of the cross, and in this truth we find its offence.

In showing how this truth is offensive, we might refer to the ever-abiding hostility of the carnal heart to all that is spiritual, and undoubtedly we shall find in this the root or source of every kind of opposition to the cross; but this would be dealing too generally with the subject you have given me. The terms in which it has been designated require that I should rather confine my observations to the special manifestations of this opposition in these days.

First, then, there is the *philosophic* offence of the cross, which, among a

\* The following Paper was read before a Fraternal Association of Independent Ministers, and is now sent to the CHRISTIAN WITNESS in accordance with the unanimous request of the brethren who heard it.

certain class, is by far the most prominent now. It has been imported to us from Germany, or rather the special form which it has assumed has come to us from that land. From a period soon succeeding the Reformation we have had in certain quarters the manifestation of this kind of opposition to the cross. Such men as Herbert, and Hobbes, and Hume, have as ably as any in our more immediate times preferred the philosophical objections to the cross of Christ. But their mode of exhibiting these objections has not been so dangerous as that which has emanated from Germany. The principle which lies at the foundation of both is the same—the exaltation of human reason; but, in the former case, this has been enunciated in a cold, heartless, purely intellectual manner. The dry, metaphysical form in which this opposition was presented rendered it unattractive to all but those whose education and habits of thought qualified them to take interest in purely abstract studies; and therefore such speculations as theirs were not very dangerous to the great masses of the people. There were but few who could understand or feel interest in them, and hence but few who could be injured by them.

Now, though the philosophical scepticism of these days is founded on the same principles, it exhibits a new element, to which the former was a stranger, and which makes it all the more dangerous. The former was a clear, unmistakable scepticism, clothed in the language and presented in the form of philosophy. Men were in no danger of mistaking the *animus* of the thing, or confounding it in their thoughts, however remotely, with a revelation from God. It boldly, avowedly, and manifestly struck at the roots of everything like a revealed religion. Not so with the scepticism of these days. There is a mysterious and fascinating witchery of spiritualism about it, which is strangely captivating to many minds. The daring impiety of the old form, which at once startled and alarmed those who possessed a shadow of reverence for God's revealed will, is not found in the new. There is a kind of religious influence cast around it; the language it uses, and the apparent deference it pays to the word of God, the way in which it appeals to and describes man's inner

life, make it all the more dangerous. Its teachers use in a new sense the terms of religion which are all familiar to us, and which are associated with our most hallowed thoughts. Well and beautifully has Dr. Halley said: "They speak a language which to us, whose mother-tongue is the Bible dialect, sounds strange and barbarous, 'half in the speech of Ashdod, and not in the Jews' language, but according to the language of each people.' They cite Hebrew prophets, with a new interpretation, and construe the language of Galilee after a grammar of their own. They speak of faith and divinity, and things unseen; but to us they seem to speak of faith without testimony, divinity without personality, and things unseen without proof. They discourse of a prophet in every truth-telling man, of inspiration in every poetic soul, a miracle in every wonder of nature, an angel's song in every coloured flower and glittering dew-drop and golden star, a Christ in every living man, could you but baptize and anoint it for its glorious mission. And so, with the materials of our sacred words, they construct a new revelation."

This is as true as it is beautifully expressed, and herein is our danger. While the great end contemplated by this "philosophy falsely so called" is the utter destruction of all that is supernatural in Christianity, this end can hardly be seen amid the spiritual influence which seems to pervade it. Who dare assert that these new prophets believe not in inspiration? Why, they are perpetually talking about it! But their inspiration is something very different from that believed among us, and which is taught in the Sacred Scriptures. And so it is with the whole of our religious terminology. A thoughtful man is shocked by the daring impiety and infidelity which are not very ingeniously concealed under our most sacred terms.

The grand secret is, these men will not submit their understandings to God's own simple method of saving sinners, and regenerating the world. The cross demands *faith*; they offer *reason*, and they stumble at this offence.

There is another branch of this part of the subject which requires notice—the constant tendency of many to look exclusively at the subjective in religion, and the contempt which they

pour on all that is objective. It is denied that there is any outward dogmatic theology at all, the understanding and belief of which are essential to salvation. They tell us religion is the life of God in the soul, the regulation of a man's thoughts and feelings, the constant communion of his whole being with God; that is truth which a man feels to be true, which harmonizes with his intuitive consciousness, and hence the test and standard of truth is not without a man, but within him; a thing is true, not because God's word says it, but because we feel it.

Here is a large portion of truth, but it is one-sided truth, in close connection with much error. Religion, in one aspect, is the life of God in the soul, it is the regulation of the thoughts and feelings, it is the constant communion of a man's whole being with his God. Yea, more; it does harmonize with a man's inner consciousness; but it is not *therefore* true, but it does all this *because* it is true. This is not the *cause* but the *evidence* of its truth. God's Gospel is true whether men believe it or not. It would objectively have remained eternally true, though no man had ever believed it. It has an existence apart from its existence in the soul—it *lives in the Record*. There is lurking in the error now under review the serious and soul-destroying assumption that it matters not what a man believes so long as his heart is right in the sight of God. But they who maintain this assumption seem to forget that the heart can be made right only by a belief of the truth. There can be no spirit without letter—no subjective religion without objective truth. The tendency to deny all dogmatic theology, to frown out of the world everything like a creed—even the creed of the cross—in these days is as foolish as it is opposed to the spirit of Christianity. No man to whom God has given an intellect is without a creed, if he use his intellect at all. It may not be a written creed, but the measure of his faith is the measure of his creed.

Now we believe this tendency to make light of the record, has its origin in a dislike to it, and springs from the offence of the cross.

Secondly, there is the offence of the cross to the *Superstitious*. This is the opposite extreme to the philosophical, but they are both extremes. The one

ignores faith, the other reason. We see this latter spirit in the Romish and Anglo-Catholic churches. There appears to be a settled purpose in each to crush reason in relation to religion, and to demand of every man an unquestioning faith, not in God's word, but in the teachings of the church. The spirit is seen quite as much in the Tractarian section of the Established Church as among the Roman Catholics. The growth of this spirit in the Episcopal Church simultaneously with the revival of pure Romanism affords an interesting study to the religious philosopher.

The fetters by which Roman Catholicism had bound the spirit of the world were broken asunder by the immortal Luther, the great agent in effecting the Reformation; and the weapon which he so successfully used in this glorious work was the right of each man to read God's holy word for himself, and to interpret it according to the dictates of his judgment and conscience, enlightened by the Spirit of God. With this great weapon he struck at the roots of that blind and implicit faith in sacerdotal infallibility which had been Rome's strongest fetter. We imagine, however, that Luther would have been disposed to admit, as we are now, that the great principle which he employed so successfully against Rome, right and true in itself, might nevertheless be prostituted to mischievous purposes. To the man who is thirsting after truth, and who comes as a little child to God's pure word, seeking the assistance of the Holy Spirit, the principle is an invaluable one; he must receive good. But one who has but little sense of religion, full of his own conceit, proud of his own wisdom, may use most licentiously the right of private judgment, independent of church authority.

After Luther's time, this seems to have been the case. Men laid hold on his principle, freed themselves from priestly domination, and then pushed his principle to an excess which he never contemplated. His principle was the right to use reason in discovering what God had revealed, not to deny that God had revealed anything. But men, proud of their reason, having been loosed from the trammels of priestism, rushed to the opposite extreme; and from making faith everything and reason nothing, they made

reason everything and faith nothing. Hence we have had the rise of infidel philosophy in Germany.

Now a few thoughtful men, such as Pusey, and Hook, and Newman, were of great ability and of strong religious sentiment, looked abroad on the religious world—especially on Germany, the birthplace of the Reformation—and they were shocked to see the spirit of infidelity so rife there, and also to see the virus of the plague inoculating the Protestant church in this land; an infidelity which was not to be sneered at or despised, for it was taught with considerable ability by men professing to be Christians—men of high integrity and character; and they revolved the question, How is it, that in Germany, the birth-place of the Reformation, which ought to be the great stronghold of the faith, we see such an absence of spirituality, and such an amount of infidelity? And then they appear to have been driven up to the conclusion, that these were but the legitimate and necessary results of the fundamental principle of the reformation. Once snap asunder the fetters of church authority, and admit the right of private judgment, and you have no security for the maintenance of true religion. Reason will be exalted and faith brought low. Such was the conclusion to which they came; and to avoid these deplorable consequences they determined to abandon the principle of the great Reformer, and again take refuge in church authority and sacerdotal infallibility. Hence the rise of Anglo-Catholicism in the Established Church.

But it will be asked, whether, to those who ignore reason and exalt faith, the cross can be an offence? Is it not a fact, that such persons are wont to make a great deal of the cross—to glory in the cross? But their cross is not ours. They lose sight of the grand object of Christ's death in their veneration for the mere historical fact. The very essence of their system is externalism. Sacramental efficacy, priestly power, bodily macerations and genuflections, altar ornaments, and such like, are substituted for the doctrine of the cross. God's simple method of justifying sinners by faith in the sacrifice of Jesus is an offence to them.

This is one aspect of the offence of the cross, which meets us at every turn. The desire to merge personal

responsibility in church responsibility, to make the corporate body do the work of the individual, and to cast the sin of the man into the bosom of the church, is meeting us everywhere. The crucifix is put in the place of the cross, and the church in the place of the Saviour!

Thirdly. There is another point. The want of faith in the ability of the cross to accomplish that which it proposes, and the substitution of other kinds of instrumentality for this purpose, is, if we mistake not, an offence of the cross. It requires no small amount of moral courage for us to go forth in these days, and, fulfilling our duty, maintain against all comers, that nothing but the cross of Christ can work out the regeneration of the world. Who believes this now? The clamorous demand for something new, the shaking and unsettling of old landmarks seem to indicate that many of us have become either ashamed of the cross, or distrustful of its power to raise the world to its true position.

The cross the great means of effecting this work! No, says one; a well-arranged system of national education, which will meet the necessities of the lowest class, this is what we need. This will soon convert our prisons into temples of industry, peace, and happiness; this will soon obviate the necessity for magistrates, policemen, and all officers of justice. Only get a grand system of national education, and you will soon secure the regeneration of the world. Now we are certainly not disposed to undervalue the blessing of education; but how teaching children to read, and write, and work the rule of three, can so change their hearts as to secure this result, we cannot just see. This reasoning proceeds on the assumption, that no person who has been educated is ever found in the presence of the magistrate or in the cell of the felon. Unhappily we know the contrary.

The cross make the world happy! says another. It is a mistake. Universal suffrage, the charter, free-trade, fair political institutions, these are what we need. We do not undervalue these. Some of them are, and the whole of them may be, very desirable, and may be productive of much good, and Christians and Christian ministers may legitimately strive for them; but, alas! were they possessed to-morrow, they

would still leave the root of the evil untouched.

The cross remove all the misery of mankind! Then you must make it less distasteful to the people. You must present it, in a less bald and angular form. You must call in the aid of the æsthetic element in your public worship. Make everything attractive. Improve your architecture and your music. Have nothing to repulse men. So say we; but let it not be forgotten, that this pertains only to the externals of religion, that when you have done all this, there will still be an offence in the cross.

Preach the cross, says another. That is only one part of a minister's work; and if he rely on that, he will never lay hold on the masses of the people. He must sympathise with the political aspirations of the working classes. He must adopt a newer and a fresher style of presenting the doctrines of the cross. Antiquated methods will not do now. And in addition to this, he must be prepared to take his part in enlightening men's minds on other subjects than the Gospel. He must be found on the platform and in the lecture-room, and thus become a general instructor. Be it so. There is probably truth in all this. But it is just possible that there is secretly at the spring of all this anxiety for change and newness, a lurking want of faith in God's own instrumentality for converting the world. It may be, perhaps unconsciously, the offence of the cross which prompts it.

Now, brethren, it cannot be an uninteresting inquiry with us, How far can a man, who faithfully and fearlessly preaches the cross, with all its offensiveness, to the sceptic, philosopher, sentimentalist, educationalist, and politician, expect to be popular? If popularity be the result of moving masses of our fellow-men, making them hang with breathless interest on our lips, gathering crowds of people around us wherever we go, it will probably be found to depend on other things than simply preaching the cross or not preaching it. A well-trained mind, stored with the spoils of learning, a graceful elocution, a powerful and musical voice, deep earnestness and pathos, these will make a man popular in this sense with almost any subject; and in spite of the offensiveness of the cross he may preach it, and men will

crowd around him, if not for his doctrine, yet for his manner of presenting it, and in spite of its offensiveness. But if this be the only kind of popularity which ministers can obtain, then the great majority of the present ministry may despair of ever being popular.

But the fair way of putting the matter is this: Can a man of average ability gather a number of people around him, and interest and instruct them, while he bears a faithful testimony to the doctrines of the cross, as he could do if his theme were more congenial to flesh and blood? Will the offence of the cross militate against his popularity to any serious extent?

Now looking at the subject *per se*, we should be disposed to reply in the affirmative. How can it be otherwise, when he labours under the disadvantage of having for his constant theme a subject which is offensive to the carnal mind? And yet when we remember that God has promised his Spirit in connection with the manifestation of his truth, we are disposed to say, that a man who is in earnest in preaching the simple doctrine of the cross, will, in a true and valuable sense, become popular. And we believe one reason why so many of us who preach the cross appear to see so little fruit to our labours is because we lose sight of this great truth—our absolute dependence on the Spirit.

W. H.

Doncaster.

## THE SUPREME EXCELLENCY OF THE SACRED SCRIPTURES.

"Take the sword of the Spirit, which is the word of God."—Eph. vi. 17.

THE strong assertion of David, the warrior-saint, in reference to the sword of Goliath, "There is none like that," will apply with yet greater force to that spiritual weapon spoken of by Paul as a very important, yea, indispensable part of the Christian panoply. There is not merely a high value belonging to it, but it may justly be described as possessing a value that is supreme, and an authority that is pre-eminent; as a ground of appeal also, it is the first and the last, that which ought to terminate all strife and debate. This appears in many important points of view.

I. "There is none like it" as it respects the illumination of the under-



standing and the conviction of the judgment.

When so much is affirmed of the Divine word, and such paramount importance attached to it, it is so done in its immediate connection with the Holy Spirit, from whom it originally proceeded, and who has graciously promised to accompany it by his omnipotent energy.

When we look at the Pagan world in ancient times, and when we regard its state now, we clearly discern what the world was, and what it is now without Divine revelation. It is true there were a few illustrious sages who wrote admirably on moral subjects, but it is by no means unlikely that these had received the reflex beams of Revelation, inasmuch as we know that "the world by wisdom knows not God," and of the populace in general it may be said to the very utmost extent, "Darkness covered the earth, and gross darkness the people."

In the very name of religion, and under the very patronage of their divinities, rites the most abominable and disgusting were performed; and thus is it now with the millions of Hindostan, and various other parts of the world. If our holy religion did nothing more than preserve us from this degradation, it would be much, but it effects infinitely more; it not only preserves from idolatry, and the vices consequent upon it, but it also leads to Divine illumination, holiness, and salvation. It answers questions which no other religion can possibly answer, both as it regards the nature of God and of our relation to him. What a bright and blessed view does it afford to us of the perfections of the Most High! How rational, and yet how sublime! How worthy of himself! How expressly adapted to the nature and necessities of man! What admirable doctrines, which the reason of man could never have discovered! What declarations, examples, promises, and precepts! "The testimony of the Lord is sure, making wise the simple."

The illiterate peasant, or the child in the Sunday-school who has studied the word of God with prayer, will obtain far clearer views of Divine truth than all the illustrious sages and philosophers of antiquity who were destitute of revelation. Let us, then, bring everything of a religious character to this celestial light, lest we should walk after

the illusions of our own imaginations: to the law and to the testimony: if we speak not according to this word, it is because there is no light in us.

If, "There is none like it" to renovate the heart and excite the passions. God always appears to employ his own word in effecting the former of these purposes; accordingly we read, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth for ever." Generally, the Divine word, as its proclamation is heard or as it is read, produces this blessed change; but when it is effected by Christian intercourse, or the influence of reflection or affliction, some part of it is referred to or recollected, and thus, if not so directly and visibly as really, it becomes the instrument of regeneration.

Were we to be asked what is the most important thing effected by it, we should unhesitatingly reply, that by which it becomes "the engrafted word, saving the immortal soul." Other effects may gratify and please, may even lead to the amendment of the life, but *this*, and this alone saves from everlasting death, and conducts to a blessed immortality. Alas! how many there are who have read this sacred book from childhood, and yet up to the present moment have not been conducted to the point referred to; the greatest and most important of all works still remaining undone. Yea, that very word which is expressly adapted and intended for life, by its mere formal perusal, operates in a completely different way, and leads to death, even as the same sun which melts the wax hardens the clay! What tears of blood are sufficient to shed for such! Will it apply to any of you? Examine yourselves, and that most devoutly and faithfully, to know "whether ye are yet in the faith." As we are the subjects of passions and feelings as well as of intellect, it is in a very high degree important that these should be engaged in the best and most sacred of all causes. Without this neither can we make progress in the Christian course, nor do good in our day and generation. How exceedingly desirable, how necessary, that these "sails of the soul" should be filled

with a prosperous gale! Who can read the Divine word with care and attention without perceiving its admirable adaptation to make "our life abound more and more in knowledge and in all judgment?" "It is good," (it assures us,) "to be always passionately affected in a good thing." "To be not only "not slothful in business," but also "fervent in spirit, serving the Lord."

III. "There is none like it" for the guidance and direction of the life.

But for this we should be left to the mere influence of reason and judgment, which, from the period of man's apostasy, have been insufficient and erroneous guides, oftentimes "calling good evil, and evil good," consequently, "If the light that be in us be darkness, how great is that darkness."

Even in the ordinary affairs of life we require a guide, how much more in those seasons of special and extraordinary difficulty which will, and must arise in passing through this world. Here we have an infallible guide in every case, however difficult and perplexing; for if we have not particular directions adapted to our circumstances, we have great general principles by which we may and ought to be directed. In addition to the lives of good men whose virtues were intended for our imitation, and of bad men, whose vices were intended for our avoidance, we have also the perfect example of the Son of God, who descended from heaven with all the loveliness of heaven's character, and who has, we have been assured, "set us an example that we may tread in his steps." In him every grace and virtue is drawn out and exhibited in a living form; in all doubtful cases (and such cases will arise) let us consider how he would have acted under these circumstances, praying for Divine direction, and determining to avoid the very "appearance of evil," remembering that "whatsoever is not of faith is sin," and we have great reason to believe that we shall not greatly err. "The meek will he guide in judgment, and the meek will he teach his way."

In the works of moralists and others who have not received "the truth as it is in Jesus," we sometimes find much that is good, together with many valuable rules and directions, but they are utterly wanting in those great and powerful motives which are necessary

to give them effect, and without which, even though various duties should be performed, they possess no real virtue in the eyes of Him who "looketh at the heart," and "requireth truth in the inward parts."

IV. "There is none like it" to enable us to contend with our spiritual adversaries.

That we have adversaries, numerous, powerful, and malignant, who can doubt? They are far worse than those with whom David had to contend; and all that the sword of Goliath was to him, and much more, will this sword be to us. As he, when he looked at that celebrated weapon, was reminded of the interposition of the Most High, so are we assured by the word of the Lord, that "He who hath delivered in six troubles," shall "never leave, never forsake us." In the description of the Christian panoply, given by the apostle Paul in his epistle to the Ephesians, after referring to those parts which are defensive in their character, he then expressly mentions this, the only one that is offensive, saying, "Take the sword of the Spirit, which is the word of God." We have only to peruse the temptation of Him who condescended to be "tempted, that he might be able to succour them that are tempted," to see the great importance of this part of the Christian armour. In every instance that he was assailed by "the wicked one," "the God of this world," whether he was tempted to distrust, to presumption, or to unholy ambition, he employed this heavenly weapon, and by it not only were the thrusts of the Prince of Darkness parried, but he was actually put to flight. Tempted souls, learn to imitate his bright and blessed example; like him, to watch, and pray, and fight, for then, and only then, with him will you triumph: "Take the whole armour of God, that ye may stand in the evil day, and having done all to stand."

V. "There is none like it" to impart rich and precious consolation. How greatly do we require this in a world of perpetual changes, of tribulations, and perplexities, of sin and of death. For want of it, many have sunk in the deep waters never more to rise; the remembrance of their case should operate as beacons to us; may they not have fallen in vain! Would you be sustained and comforted amidst the unavoidable trials and afflictions of life,

so as to bear them with patient submission and holy magnanimity? This sacred volume is admirably and expressly adapted to produce this. It assures us there is precious and everlasting consolation in Christ, and reveals the blessed Spirit as emphatically "the Comforter;" thus light is communicated amidst the thickest shades of darkness, and comfort amidst the deepest tribulation. It is the Christian, and he alone, that can understand the apostolic paradox, "a sorrowful, yet always rejoicing."

That panacea which the ancients long dreamt of, and strenuously sought, but which they never found, has here been discovered and made manifest: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Would you be happy, the desire of every rational being? seek, then, the precious blessing in the way of God's appointment: "Great peace have they that know thy law, and nothing shall offend them." "In the world" (said Christ to his disciples) "ye shall have tribulation, but in me ye shall have peace;" yea, we are assured there is "joy" as well as "peace in believing."

VI. "There is none like it" to prepare for death and a blessed immortality.

Were it not for the revelation of the Most High, death, and especially that of infants, would be one of the most inexplicable things in this world, and would appear, in some degree, to reflect on the perfections of the Divine character. In vain do infidels and semi-infidels attempt to explain it on the principles of mere reason; a darkness worse than Egyptian still rests upon it, which their utmost efforts cannot remove. One verse of the Divine volume effects infinitely more towards its removal than all their reasonings; it assures us, "The body is dead because of sin," but "the spirit is life because of righteousness." That which was lost by "the first Adam" has been more than recovered by "the second Adam, the Lord from heaven."

Death is exceedingly appalling to nature, and God answers very important purposes by making it so. But how is the mind reconciled to it, and sometimes more than reconciled, by the heart-cheering declaration, "Christ has abolished death, and brought life and immortality to light by the Gos-

pel." To the believer in the Son of God, death is the gate of endless life. Christ has actually passed through that dark valley where this enemy of the human race holds a temporary dominion; by "tasting death for every man," he has extracted his sting, and converted him into a messenger of peace; he unlocks the fetters which confine the Christian to this terrestrial state, after which he ascends at once to his Father and his God.

In this sacred book a world of perfect and unsullied bliss is clearly revealed; and the way to it is no less explicitly declared: Christ is not only "the way" of acceptance to the Father, but also that which leads to everlasting life. Myriads are described as having actually entered that blessed region; "they have washed their robes, and made them white in the blood of the Lamb, and therefore are they before the throne." "The spirits of just men made perfect." "They are made like unto the angels," and associated with them in bliss. Seek, I beseech you, a preparation for that state of glory, "a meetness for the inheritance of the saints in light;" rest not satisfied until, upon Scriptural principles, you are enabled to say, "We know that we have eternal life."

If the Divine word be of such priceless value, ought it not to be diligently read and studied, with much prayer for the guidance of the Holy Spirit? Having felt its transforming and consoling power, ought we not earnestly to recommend it to others? Above all, ought we not sincerely and universally to obey its sacred injunctions? Never do we really evince that we believe it and feel its power, but as this is the case. "Be ye doers of the word, and not hearers only." "Blessed are they" (said Christ himself) "who hear the word of God and keep it."

Ross.

W. F. B.

#### THE FINAL CONDEMNATION OF SINNERS NO IMPEACHMENT OF THE DIVINE PERFECTIONS.

"This, my long-sufferance, and my day of grace,  
They who neglect and scorn shall never taste;  
But hard be hardened, blind be blinded more,  
That they may stumble on, and deeper fall;  
And none but such from mercy I exclude."  
MILTON.

As God cannot contradict himself, no

system of religious opinions can be correctly drawn from the Bible that does not accord with the moral perfections of the Divine Being, and especially with his infinite goodness. To this test we, as Calvinists, most cheerfully submit our theory, and await the result with no anxious solicitude. One difficulty, indeed, stands in our way to that complete decision which we are warranted to anticipate. Our feeble powers, and our limited knowledge of God's works in all their boundless extent, scarcely allow us, in any particular, to determine with accuracy what is and what is not consistent with the Divine perfections; and to make our apprehensions of right the measure and standard of the Divine conduct, to sit in judgment on the operations of infinite wisdom, and to pronounce sentences of "just" or "unjust," "wise" or "unwise," as they may agree or disagree with our conceptions of wisdom and rectitude, would be not less extravagantly absurd than monstrously impious.

Montesquieu has a good remark on this subject:—"The most sensible philosophers who have reflected upon the nature of God, have declared him to be a being most absolutely perfect; but they have very greatly abused this idea. They have enumerated all the different perfections that man is capable of possessing or imagining, and with these they load this idea of the Divinity; not considering that these attributes are frequently opposite to one another, and that they cannot subsist in the same subject without destroying themselves. The poets of the west say, that a painter desiring to make a portrait of the goddess of beauty, compared the handsomest Grecian women, and selected from each what was most agreeable, of which several beauties he painted one whole, to resemble the most beautiful of all the goddesses. If a man from hence should conclude that she was fair and brown, that she had black eyes and gray, and that her countenance was mild and fierce, he would pass for a fool. God often wants a perfection which would render him very imperfect; but he is never limited but by himself; he is his own necessity."—*Persian Letters*.

This testimony is true. We have no certain knowledge of God's perfections, except from the revelation he

has himself made of them in his word; and we can tell what is consistent with those perfections only by observing what he actually permits and brings to pass. That he is love, that he is infinitely merciful, and that he is the Father of the human race, we know, because he has said it; but to determine the course which this all-merciful and affectionate parent ought and ought not to pursue, would betray a strange forgetfulness of our own incompetency, and a most criminal want of confidence in the unerring wisdom and spotless integrity of the adorable Jehovah. We are not to suppose that infinite love in God must operate after the same manner as human love. We frequently love to our own sorrow, and to the great injury of the objects of our attachment. God loves with all the sincerity and fervour of the best earthly parents, but with an affection wisely disciplined; and what that may dictate in all cases, is not for us to know, till we can comprehend the whole that our good and the good of the universal family of God may require.

As far, however, as the Calvinistic and Arminian systems are concerned, there can be no objection to make a comparison between them, according to our conceptions, of the infinite goodness of God. For this purpose it will be necessary to correct some misrepresentations. Among the many erroneous statements of Calvinism given by those to whom it is obnoxious, the following are the chief:—Before the foundation of the world, God, from mere caprice, elected certain individuals to everlasting glory. For them he sent his Son to suffer and to die. For their conversion, and to insure their perseverance, he gave the Scriptures, and imparts the Holy Spirit, irresistibly to work upon them; and do what they may, faithful or unfaithful, yielding or rebellious, they shall eventually be taken to heaven, and sing the louder for the greater criminality they have incurred on earth. With respect to the rest of mankind, it was either decreed that they should sin and perish, or they were left in those circumstances in which it was absolutely impossible for them to be saved, how willing soever they might be, and how sincerely soever they might repent and pray for mercy. They come into the world destitute of

the power essential to moral responsibility, and are sent to perdition for the sin of Adam, because they did not, to extricate themselves, do that which it was as impossible for them to perform as to create the universe.

Without stopping to inquire what countenance may have been given to any of these notions, it is sufficient to say they are now rejected by the great body of modern Calvinists, who have agreed to denounce them as the "excrecentes of Calvinism."\* The views now entertained by that body are as follows:—The death of Christ is a full and sufficient atonement for the sins of the whole world; and God has set it forth as a propitiation, on the ground of which he will meet and save every man who approaches by faith; having given an unlimited promise, that whosoever believeth in its efficacy shall be forgiven, and made eternally happy. One man has as much authority from God to believe in the sacrifice of his Son as another, because no warrant for believing is required beyond the Gospel promise, which is made to the guilty without exception. Every sinner, therefore, may and ought to come to God, in humble dependence on his gracious offers, and "in full assurance of faith," to present the blood of atonement as the ground of his acceptance; fervently imploring pardon on account of it. Whosoever does this will have no reason to impeach the Divine faithfulness, or to complain of an ungenerous partiality.

It has been supposed that Calvinists represent mankind as under such an inability to comply with the gracious offers of the Gospel, as excuses their rejection of them; an inability irrespective of their own will. But nothing can be more erroneous. The only inability they contend for is that which, instead of affording any sort of excuse, actually constitutes their criminality, being altogether of a moral, that is, a wilful nature. Men cannot come to Christ, because they will not; they cannot believe in him, because they prefer "the friendship of the world;" they cannot repent, because they will not part with their sinful pleasures; they cannot receive "the things of the Spirit of God," because they are averse to the contemplation of spiritual things; they cannot under-

stand the truth, because they will make their "heart gross."

With respect to the cause and extent of this depraved state, commonly called "original sin," Mr. Wesley, and even Arminius, are said not to have differed from Calvin himself. The only question between the parties is, whether, in consequence of the first transgression, there is entailed upon mankind anything which obstructs their salvation against their own will. Modern Calvinists affirm there is not; that sinners cordially pursue their criminal courses, and would not have it otherwise on any consideration.\* In a word, modern Calvinism, while it secures to grace the whole glory of salvation, acknowledges no cause of condemnation but that which properly belongs to the creature; and maintains, that if any perish, the blame is all their own.

These two positions were styled by Mr. Fletcher "the two Gospel axioms," and were the only professed objects for which he so zealously contended. Being now conceded, then, if no misconception of the terms on either side exist, the opposing systems are indissolubly united, and become identical. Calvinists freely admit, nay, it is a doctrine which they constantly inculcate, that the final condemnation of sinners is of themselves; and all they require of their opponents is as unequivocal an admission, that the salvation of the saints is all of grace. Arminians, on the other hand, have again and again asserted, that they hold no sentiments incompatible with a perfectly gratuitous salvation; but they strenuously

\* Yes, sinner, it is the real truth, that if you will return to God through Christ, he will receive you. It is the real truth that he has put no bar in your way. On the contrary, he has removed every reasonable objection. It is the real truth that there is nothing but your own voluntary aversion to him—your love of sin and your attachment to your idols—that hinders you. Nor can you have any reason to complain that God does not make you willing to return, when you love best to stay away; and, if it were not for the mere dread of eternal misery, had every way rather he should leave you to pursue your choice; have no proper direct desire after conversion; but if you could dare to utter the inward wish of your heart, it would be, "Lord, give me up to my lusts; let my lusts have full dominion over me; and grant me opportunity and ability to gratify them with impunity, without dread of consequences or sense of remorse."—*Dr. Ryland's Sermon on Experimental Probation.*

\* Robert Hall.

contend, that, from first to last all is of God; and all they ask from their opponents is an ingenuous avowal, that condemnation is attributable to none but the sinner.

Here, then, it would appear, the subject is reduced to a very narrow compass. Let the Arminian show that he gives the same honour as the Calvinist to grace, in reference to the saved, and the controversy is at an end; unless the latter retract what he has already granted respecting the condemnation of the wicked. Or let the Calvinist prove that he gives to the finally impenitent all the powers, opportunities, and advantages for which his opponent contends, and that also must conclude the controversy, unless the Arminian retract what he has granted, that salvation is all of grace.

That modern Calvinists do admit everything required by the opposite party, in order to prove that sinners are the cause of their own destruction, is demonstrable from the fact, that they both consider men to be in precisely the same condition. Let any Arminian who may be disposed to question this, point out one advantage allowed to mankind by his system that is denied by the other; and if he do not find the attempt impracticable, we will yield to his theory the palm of superior benevolence; but till then we shall remain unconvinced that any difference exists in relation to those who die in impenitence and unbelief. No natural difference is supposed; and what advantages soever are imparted by the one system, are equally extended by the other. If, therefore, according to the one, the condemnation of sinners be just, since the other makes no alteration in their circumstances, justice is honoured alike by both, and the goodness of God is impeached by neither. N. R.

#### THE RAINBOW OF THE NEW COVENANT.

"And there was a rainbow round about the throne, in sight like unto an emerald."  
—REV. IV. 3.

THE beloved disciple was often favoured with visions of God, and had afforded to him a kind of panoramic view of great events that had transpired, and were to take place within the universe, —events having a special reference to the Church militant. In vision, John,

as it is said, saw "a door opened in heaven, and heard a voice as it were of a trumpet talking with him; which said, Come up hither, and I will show thee things which must be hereafter. And immediately he was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." This was the rainbow of the new covenant. As "the bow set in the cloud" was to Noah and his posterity a token of a covenant between God and the earth, so this bow—the rainbow round about the throne, in sight like unto an emerald—may be regarded as an emblem of God's covenant love and faithfulness to the good, and an evidence of his watchful care over them, even when placed in the midst of threatening dangers.

I. *In the heavenly world may be seen many a beautiful appearance, many a token of God's favourable regards towards us.*

There is the "rainbow." It is set in heaven, in the cloud that is round about Him who sits in the midst of the throne. It is a memorial of a covenant between him and man. It is a beautiful spectacle. In our world the appearance of a rainbow is peculiarly beautiful. We stop, we turn aside to gaze at this coloured rain, caused by the refraction of the sun's rays on a dewy cloud. It is a gilded cloud. It is "the daughter of wonders," attracting to it the eye of man. It is a heavenly messenger, often visiting the earth, and saying to its inhabitants, Your God is a faithful God, remembering his covenant for ever. It is a "faithful witness in heaven," and God's "covenant of the day." It is a bow, but not a battle bow, not a weapon of war. It throws off no fiery darts; it is a bow without arrows. It is bent, not by a foe, but by a friend—the Friend that sticketh closer than a brother—by him who was born for adversity, but who now occupies the first station in the universe. It is a rainbow, as it not only indicates rain, but intimates that God will remember his "covenant of the day."

And here is the celestial rainbow. It is high as heaven; higher than the throne. It is "round about" it. And of what may it be considered an em-

blem? It is an emblem of redeeming love and matchless grace, of the mercy and truth of our God, as a God in Christ; his mercy in making a covenant with us, and his truth in performing it. By this covenant the Lord engages to be our God, and to secure us from all evil, even though he "bring a cloud over the earth," and rain down judgments upon its guilty inhabitants. The bow is set in the cloud in the day of rain.

1. A rainbow becomes visible only when the clouds are particularly disposed to rain upon the earth.

The heavenly rainbow is, perhaps, never seen encircling the throne, except in connection with the execution of some judgment upon earth, or when great events are taking place in other worlds. When John saw this rainbow, there proceeded out of the throne "lightnings, and thonderings, and voices," and there were "seven lamps of fire burning before the throne;" and he that sat upon the throne "was to look upon like a jasper and a sardine stone," colours emblematical of the glory, the purity, the justice of him who sits in the midst of the throne, and of the awfulness of the judgments which he sometimes executes in the earth. And when, on another occasion, a rainbow was seen on the head of the same illustrious personage, "his face," it is said, "was as it were the sun, and his feet as pillars of fire; and he cried with a loud voice as when a lion roareth, and immediately seven thunders uttered their voices."

It rains not in heaven, but it rains from heaven; and God is sometimes pleased to "bring a cloud over the earth"—a cloud of outward calamities—of war, of famine, of pestilence. These waste at noon-day. Thunders fall. And even upon his favourites God sometimes brings a cloud—a cloud of outward trouble. There it is, resting, perhaps, upon their reputation, or upon their schemes, or upon their hopes, their property, their health, and their habitation. But "it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." It is seen in the cloud, and but for that cloud had not become visible. It speaks, though silently; and, in the name of its God, it says, "I will remember my covenant. For a small moment I have forsaken thee, but with great mercies will I gather

thee." We are apt to say, with the Jewish church, "The Lord hath forsaken me, and my Lord hath forgotten me: my judgment is passed over from my God." But God looks upon the bow in the cloud, and says, "I have not forgotten thee: behold I have graven thee upon the palms of my hands; thy walls are continually before me."

2. A rainbow can never be seen except when one part of heaven is clear, and the sun shining.

It is never seen when the whole heaven is covered with blackness. It supposes the light of the sun and a cloud opposite to the sun—the cloud on which the light falls, and in which the rainbow, in all its painted beauties, is set.

God sometimes "holdeth back the face of his throne, and spreadeth his cloud upon it." But there is light in the cloud; light symbolical of the divine presence and glory. It falls on the cloud—the mysterious cloud "spread upon the face of the throne;" and the heavenly rainbow, produced by the refraction of the rays of the Sun of Righteousness, is set in this cloud, and becomes visible to the eye of faith.

3. A rainbow is an evidence of God's continued favour, and faithfulness, and care over us.

The bow in the cloud is "a token of a covenant between him and the earth." And the heavenly rainbow is an emblem of a covenant between God and the good; and in every colour of this rainbow there is written in legible, but beautiful characters, that "God is love;" that he is faithful to his promises; and that he will watch over us for good. His covenant he will not break.

*II. The covenant of which this rainbow is an emblem, and in which believers have a part, is closely connected with the heavenly throne.*

There is "the throne," and a rainbow encircling it. The throne is "set in heaven." It is not only the seat of royal majesty, and judicial authority, and kingly power, but the mercy-seat. In the most holy place, as in the Jewish temple, there is the mercy-seat—the throne of God. It is compassed with a rainbow, a token of God's gracious covenant. The one is closely connected with the other. And what does this imply?

First. That the wondrous scheme of



salvation originated with the throne of God. It is Divine in its origin, dignified in its character, and sure as to its accomplishment.

Second. That the blessings of God's covenant are communicated to us, and his love and mercy exercised towards us, consistently with his justice and holiness, and the honour of his throne.

Third. That the Divine kingdom is administered with a special reference to the new covenant of which Christ is the Mediator, and the rainbow an emblem. The throne and the rainbow are closely connected together.

• III. *The heavenly throne—the throne on which the Mediator sits—is encircled with mercy. The rainbow was “round about” the throne as a token of mercy.*

It was a perfect circle, not parted like a bow on earth, or of a semi-circular form, but having all the parts equally distant from the centre. It encircled the throne; it was round about it. The throne, or rather he that sits upon it, the great Sun, is the centre of this circle, as the mercy-seat was in the midst of the Jewish tabernacle. There he appears, not in the fire or earthquake, but surrounded by a rainbow full of mercy. Now the rainbow being “round about” the throne may intimate,

1. That the great Mediator who sits upon the throne, encircled with this rainbow, interposes between us and Divine judgment. He sits upon the throne not for our destruction, but for our salvation.

2. That the world may, through the Mediator, be saved from wrath to come. The bow set by God in the cloud gave assurance to Noah and all living, that the world should no more be destroyed “by the waters of a flood.” The heavenly bow gives the assurance that the world may be saved from wrath through Christ, the great Mediator. The bow encircles him. He is mighty to save. The salvation of man is his pleasure.

3. That the mercy of God is from everlasting to everlasting. It is like a circle.

4. That God is ever mindful of his covenant and of the covenant relation in which he stands to his people; and that, in the midst of deserved wrath, even when punishing his foes, he will preserve his friends from wrath, and remember mercy. “Justice and judgment are the habitation of his throne;” but then there is the rainbow of mercy

“round about” it to remind him of his covenant, and friends, of his faithfulness and love. In every age, even when “the overflowing scourge,” has been passing through, he who sits upon the throne has taken care of the righteous; and while the rain of his judgments has been falling upon the wicked in one part, the sun of his love has been shining on his friends in another part. He has ever remembered them in mercy.

IV. *The mercy, symbolised by the rainbow, it is always pleasant to contemplate, especially whenever we may be exposed to threatening dangers.*

“In sight” this rainbow was “like unto an emerald,” a precious stone of a beautiful green colour. The rainbow has sevenfold beauties, though three only are conspicuous. It appears like a “triple-coloured bow,” suspended in the sky, and “betokening peace from God and covenant new.” The heavenly rainbow was “in sight like unto an emerald,” the soft and beautiful green appearing the most conspicuous. It is pleasant to the sight. It is a striking emblem of all that is morally verdant, beautiful, prosperous, and gladsome; and so conspicuous was the green, that John represents the bow as if it had no other colour. This may denote,

1. That God is more inclined to show mercy than he is to manifest his displeasure.

2. That he has thoughts of peace and not of evil towards us.

3. That it is the will of heaven that we place unlimited confidence in him, and rejoice in his government.

It is pleasant to contemplate this rainbow round about the throne, in “sight like unto an emerald;” and especially so whenever the judgments of God are abroad in the earth, and the dispensations of his providence are wearing a mysterious aspect towards us. It will invigorate our faith, it will dissipate our doubts and fears, it will improve our hearts, it will excite our gratitude, quicken our joy, and encourage our hope in the mighty God of Jacob. The bow is set in the cloud; it is “in sight like unto an emerald.”

Bulford.

JOHN PROTHEROE.

#### FALSE PEACE.

“Peace, peace, when there is no peace.”—  
JER. VI. 14.

How many are lulled to sleep resting



on a false security for salvation? There is nothing more fatal to the interests of the soul than indifference to spiritual religion. It is far more to be dreaded than a course of sinful pleasure. We see striking instances of conversion in those who are most addicted to vicious habits and reckless conduct. How seldom do we find a gracious change in such as, acting on the supposition that they are in a state of salvation, never for a moment examine their principles by the pure and unerring test of God's word. They assume that all is right, and evince no concern about their future condition, or anxiety to ascertain their meetness for heaven. They are satisfied with a visible demonstration of religion, attendance on the means of grace, punctual observance of an outward ceremonial, strict formality of worship. All this is external, the force of habit, the usage of society, the kind of worship, which is found to exist in every country. There is, however, an indifference to spiritual, heartfelt religion, a neglect of close and arduous study of revealed truth, a secret dislike to holiness of life, an opposition to the true faith of the Gospel. The hatred to sin, which is the sure evidence of a gracious change in the heart having begun, forms no part whatever of their religious experience. They consider as harmless, as perfectly allowable, the full enjoyment of earthly pleasures, as if the path to the crown was not by the way of the cross. They can show by their presence in the sanctuary a respect for religion, without even the consideration, that no outward service will ever avail, unless Christ be supremely loved and obeyed. The surrender of the heart to God is the essential character of true religion. Failing this, there can be nothing but delusion, a deception too awful to contemplate. Without the conflict against sin unceasingly going on within the heart, there can exist no love to God, no proof of having passed from spiritual death to spiritual life. Fearful are the mistakes which are made, and often followed by endless ruin, simply because human judgment is trusted, to the exclusion of a simple reliance on the truth as unfolded in the glorious Gospel. Duties religiously performed are magnified into an importance which they do not deserve, and become a refuge of lies, in leading the soul from Christ, and

raising the standard of human merit, as if needful to salvation. Peace, false peace takes firm hold of the heart, where not even a spark of real religion is found to exist. Men will put their trust in any or in every delusion but in God. They are full of the pride of human reason and intellectual superiority, without coming to the great spiritual Teacher for the wisdom they need to discern spiritual things. They are blinded in judgment, perverted in their views, self-confident, and estranged from the right and clear views of Gospel truth. What a sad picture to behold, human intellect doing homage to itself, as if independent of that power which created the lofty archangel and the brightest seraph. What a thought that men do not, will not see or acknowledge that a Divine influence is necessary to understand the Scriptures, and that none can enter the portals of heaven but those who are washed in the blood of the Lamb, justified by faith, sanctified by his life-giving Spirit. To trust in an arm of flesh, to depend on some supposed inherent virtue, to stake one's salvation on moral or religious duties, to be satisfied with a routine of observances, carried out in all their minuteness and scrupulous attention, is to falsify the records of Divine truth—is to cry "Peace, peace, when there is no peace." There may exist with all this apparent attachment to religion an open profession of faith in Christ, a speculative belief, an acknowledgment of a general redemption, without, however, the existence of real saving faith. Man believes only what he follows, what he adopts, what he values. A cold assent to the doctrines of the Gospel is not faith. The devils believe, but tremble. No church, however pure its creed, or perfect its system, can make a Christian. A Christian is the highest style of man, and he is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13. No ritual, no baptismal regeneration, that signment of Popery, will ever convert one soul; the finger of God alone must effect that great, and saving, and glorious change which makes sin to be hateful, holiness the adornment and beauty of the inward life. A transforming power within from darkness to light, from death to life, from the love of the world to the love of God, is the sole prero-

gative of him who first created man after his own image. There can be no true peace unless there exist the internal evidence of a gracious change having been effected by the Spirit of God. There is no warrant for such a condition, unless there is the consciousness of forgiven sin, a dependence on the righteousness of Christ for salvation, deep, ardent love to God, striving against sin, following intensely after holiness of life, studying to do the will of God, forsaking all to follow Christ. All beside is delusion, a foundation of sand, which will never stand the ordeal of the final judgment, when every secret shall be laid open, and the record of the past pass in solemn review before the eye of the Judge of the quick and the dead. There are others who may be members of churches who "have a name to live," but still are dead, lulled to sleep, fondly dreaming that all is right, that all is safe, simply on the ground of the religious privileges they enjoy. They are lukewarm in the cause of God, subjects of indifference as to the existence and possession of deep inward spirituality, satisfied with past attainments, wrapped up in a mantle of self-approbation, content to go on without any indication of a loving, gracious, Christ-like spirit, having their conversation in the world, minding not the things of the Spirit, manifesting no anxiety for the prosperity of Zion, seeking too eagerly the accumulation of wealth, hiding the talents committed to their charge, drinking so deeply into the spirit of the world, that scarcely a distinction, if any, is visible between such as profess religion and those who neglect it. They have a name to live, but are spiritually dead, hollow-hearted professors, carnally minded, knowing the Lord's will, but doing it not. And yet they are in the church, and go to the

Gospel feast, and join in the songs of Zion and in the public ordinances. Such, it is to be feared, are too often met with, and are spots and blemishes in the Church of Christ, doing no good, unprofitable, fruitless, not seeking to glorify God. These are among the number who cry, "Peace, peace, when there is no peace;" and vainly imagine that all is well, because they are identified with the visible Church of Christ. How important, then, is the duty of self-examination. How needful the prayer of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." How solemn the fact, that a mistake once made and adopted, may be followed by the most fearful results, never to be rectified. Let there be no deception where the precious, never-dying soul is at stake. In the absence of conformity to the image of Jesus, there is no salvation. Holiness of mind and true peace are closely identified. "If any man have not the Spirit of Christ, he is none of his." The true mark of the child of God is his resemblance to his heavenly Father. He is made partaker of the Divine nature (2 Pet. i. 4). He is born for God and for heaven. His language is, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." His peace flows like a river, in his entire dependence on the atonement and righteousness of his Saviour. He knows in whom he has believed, and is persuaded that nothing shall separate him from the love of God which is in Christ Jesus. Christ is his joy, his delight, his portion for ever. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." F. S. G.

*Tiverton, Devon, Feb., 1855.*

## Lessons by the Way; or, Things to Think On.

### THE RIGHT KIND OF SUPPERS.

As the powers of the stomach are always actively employed in the digestion of its contents, full or hearty suppers, or even meat or strong drinks, are unfavourable to quiet and salutary rest; they occasion a turbid distension of the stomach, which impedes respiration, and produces a distressing and feverish feeling. Besides, when the body is

in a recumbent posture, and the stomach distended with aliments, they are apt to press on the great blood-vessels, whereby too much blood may be thrown on the brain, a consequence likely to superinduce headache and apoplexy. Dr. Kitchiner's oblique recommendation of solid suppers to those to whom habit has made them indispensable must therefore be received with caution. To those

who cannot, according to the same ingenious gentleman's humorous expression, "put on their nightcaps without first bribing their stomachs to good behaviour," I must prescribe an egg lightly boiled, and a piece of dry toast, with a small quantity of white wine negus, which will often secure a tranquil night, which would otherwise be passed with restlessness. Or to persons so disposed, Dr. Kitchiner's prescription of a biscuit, or a sandwich, or a bit of fowl, and a glass of beer or wine, or toast and water, may be safely allowed. Ripe fruit, also, when in season, particularly the small stoned, as currants, raspberries, or strawberries, eaten with a little stale bread, is salutary, as it cools and corrects the heats and crudities of former indigestion. Good beef tea, with a piece of slightly toasted bread, is neither an unpalatable nor an unwholesome supper; and the same may be said of roasted potatoes, with plenty of butter and salt. Many people are of opinion that a supper of water-gruel is wholesome; and in this opinion they are not incorrect, provided it is not taken too frequently, and is properly made—that is, mixed with molasses or milk, or boiled with a few currants, and not too thick.—*The Oracle of Health.*

#### A MOTHER'S PRAYER.

A mother had heard of the arrival of her sailor-boy outside the Cape, and was awaiting his return with the anxiety a mother alone can know. With faith strong in God, she prayed for his safety. News came that the vessel was lost.

The father, an unconverted man, who had preserved a sullen silence, now wept aloud. The mother observed, "He is in the hands of Him who doeth all things well," and again the subdued and softened spirit bowed, commending her son and her husband in an audible voice to God.

In the morning, the little gate in front of the dwelling turned on its hinges, the door opened, and their son—their lost, loved son—stood before them. The vessel had been driven into one of the harbours on the coast, and was safe. The father rushed to meet him. His mother, hanging on his neck, earnestly exclaimed, "My child, how came you here?" "Mother," said he, as the tears coursed down his sunburnt face, "*I knew you'd pray me home.*"

What a spectacle! A wild, reckless youth acknowledging the efficacy of prayer! It seems he was aware of his perilous situation, and that he laboured with the thought, "My mother prays; Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh strength, and with renewed courage he laboured till the harbour was gained.

Christian mother, pray for that son who is likely to be wrecked in the storm of life, and his prospects blasted for ever. He may be saved.

#### DON'T BE HASTY.

1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one Sober Secondthought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called the "Prince of this world," and who has caught more people than can be counted in this very trap.

5. Because in so doing you are likely to be a fellow-traveller in such company as follows: "He that is hasty with his feet sinneth;" "He that is hasty of spirit exalteth folly;" "Seest thou a man that is hasty in his words? there is more hope of a fool than of him;" "The thoughts of every one that is hasty tend only to want."

6. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Secondthought for their captain.

#### HOW PRAYER IS ANSWERED.

One of the pupils in a school in Germany came to his master one day in great trouble, because, as he said, God would not answer his prayer.

"And what did you pray for?"

"I prayed to God that he would give me an humble heart."

"And why do you think that he has not heard you?"

The child said with tears, "Since I prayed for this, the other boys have been cross and unkind to me. They tease me and mock me at every turn, so that I can hardly bear it."

"My dear boy, you have prayed that God would give you an humble heart, and why, then, should you be vexed if the other boys are the means of humbling you? Here you see that God does really answer you. It is in this way he sees fit to send you an humble mind."

The poor child had not thought of that. He had fancied that God would have taken some other way with him, and thus he was mistaken in thinking that his prayer was not answered.

#### LOVE THINKETH NO EVIL.

The Divine virtue delights to speak well and think well of others; she talks well of their good actions, and says little or nothing, except when necessity compels her, of their bad ones. She does not look around for evidence to prove an evil design, but hopes that what is doubtful will by further light appear to be correct. She imputes no evil as long as good is probable; she leans on the side of candour rather than that of severity; she makes every allowance that truth will permit; she looks to all the circumstances which can be pleaded in mitigation; suffers not her opinions to be formed till she has had opportunity to escape from the midst of passion, and to cool from the wrath of contention. Love desires the happiness of others, and how can she be in haste to think evil of them?

## Biography.

MR. RICHARD BRACE,  
OF ST. JOHN'S, NEWFOUNDLAND.

[Being an Extract from a Sermon preached by the Rev. J. Schofield, February 25, 1855.]

OUR departed friend was an old man, and full of years. The days of his pilgrimage were fourscore and thirteen years. How few live so long! And far fewer still spend so large a proportion of so long a life in the service of God; for nearly fourscore of those years were spent in the ways of religion. He was brought to a knowledge of the truth as it is in Jesus, and to a happy experience of the powerful and holy influence of that truth in very early life. His youth, and manhood, and old age, were dedicated to the Redeemer; and in him the promise was fulfilled, "With long life will I satisfy him, and show him my salvation." His sun did not go down at noon; he was not cut off in the midst of his days; he came to his grave in a full age, like a shock of corn cometh in in his season; he was "an old disciple." During so long a life what changes did he witness in his family, in the church, and in this city! How many of his early companions had fallen at his side! So long a life was not spent without manifold trials. His principles were often put to the test; yet, though sometimes sorely tempted, and, on one occasion, left for several weeks to walk in darkness, he was "kept by the power of God," and was enabled for three quarters of a century to adorn the profession of the Gospel. "He was a good man, and full of the Holy Ghost and of faith."

There are four features in his character to which I wish to direct your attention:

1. He was an intelligent Christian. His life, indeed, was spent in the duties of his calling, and little time was left him till advanced in life for extensive reading. Yet he was naturally quick, thoughtful, and observant. He was one of those men who can gather wisdom from all they see and hear, from the events of daily life, and from the dispensations of Divine Providence. And he learned much of Divine truth from the vast number of sermons he heard, and the innumerable religious services which he attended. His read-

ing lay chiefly in the books of the good old Puritan divines; books which, notwithstanding some literary defects, are so rich in evangelical sentiment, in Scriptural illustration, in profound views of Christian truth, and in persuasives to all holy obedience and godliness. The Bible especially, the best of books, God's blessed book of truth, was his study. It was his meat and drink. It was more precious to him than thousands of gold and silver. He pondered it incessantly and prayerfully. His mind was stored with its histories, and doctrines, and precepts, and promises. He meditated in it day and night, and it made him "wise unto salvation."

2. He was a very cheerful Christian. Religion was to him the spring of pure and perpetual enjoyment. There may have been seasons of solicitude and times of depression; very likely there were; but the blessed influence of the Gospel buoyed up his spirit. And it was a beautiful thing to see a man of his advanced years and many infirmities so lively and animated. Religion was seen in him in its lovely and joyous aspects. He had always some lively anecdote to tell of by-gone days, illustrative of the powerful and happy influence of the Gospel either on himself or on his associates; and he was so cheerful and happy because he was so pure in heart.

3. He was a very useful Christian. In the early days of this church he was active in promoting its interests. Its peace and prosperity lay near his heart. He was regular in his attendance on the means of grace. He was strongly attached to his brethren in Christ; his voice was often heard in their meetings for social prayer, pleading for the success of the Gospel. He was a generous friend to this cause when it was yet "the day of small things." He had always a word in season to the thoughtless and profane. He visited the sick and dying, and strove to lead them to the Saviour; and I have often heard him refer to various cases in which he had good reason to

believe that God had blessed his faithful warnings, and affectionate counsels, and fervent prayers to the salvation of men. To the very close of life the remembrance of these useful labours filled him with gratitude and joy; and he anticipated meeting those converts in heaven with special complacency, as an additional element in those pleasures for evermore which are at the right hand of God.

4. He was a very devout Christian. He walked with God; he delighted to hold fellowship with God; he came boldly and came often to the throne of grace; and it was there that he was refreshed, and quickened, and strengthened. He prayed much for his family and relations, for this church and congregation, and for the population of this city and neighbourhood.

Often has he said to me, taking me kindly by the hand, "Ah, my brother, I often pray for you." And almost invariably on my leaving, like some venerable patriarch, he would give expression to brief but affectionate desires for me and mine. I valued those prayers and benedictions as the wishes of an aged and holy man of God; and I cherish the remembrance of them still, believing that such prayers, presented by such lips, will yet be answered. By his death this church has lost an intercessor with God.

And now what are the lessons of instruction which this dispensation is adapted to teach us? Surely this event speaks to the members of this church. Mr. Brace was the last survivor of the church as it existed in the days of its founder, Mr. Jones. By his death the last link which bound the original church to the existing church has been severed. Many years ago he sought the good of the church by his personal activity, while he adorned its fellowship by his Christian consistency; and to the close of life he blessed it with his prayers. But he is gone, and you are to be baptized in the place of the dead. While you pray, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men," it becomes you also to feel that the prosperity of the church in consequence of his death more than ever depends on your simplicity of aim, your devotedness of spirit, your consistency of character, your spirituality of mind, and your earnest efforts to glorify Christ and to save the souls of men.

A short time before his death he said, with great simplicity, yet great seriousness, "I think when I get over the bridge the Saviour will be glad to see me; he will give me a hearty welcome." Yes, he was right; it was "the full assurance of hope unto the end." He had no doubt of his interest in the Gospel. He knew in whom he had believed, and was persuaded he would keep that which he had committed to him. And I mention this remark to show you that such assurance may be obtained; and that when it is attained, it is a most precious blessing. But then it is not to be attained by the inconsistent, or the half-hearted, or the worldly-minded. It is realized only by sincere and earnest piety, by watchfulness and prayer, by attendance on the means of grace, and departure from the very appearance of evil.

This is the point where so many Christian professors are most defective. What is wanted is a more decided distinction between the world and the church; a palpable difference between professed believers and avowed unbelievers; a difference in spirit, and principle, and conduct so manifest as to show whose they are and whom they serve.

It is said of the ancient patriarchs, that "they declared plainly" that they sought a better country, even a heavenly. They did this not only by their language but by their lives. And so should you. The men of the world should be made to feel that you have sources of enjoyment different from theirs, and far superior to theirs; that you are thus independent of their amusements—that you have no taste for them; and that while they are trifling life away in frivolous—not to say positively sinful—indulgences, you are acting "as becometh saints," and delighting yourselves in the good ways of the Lord. Thus while they "declare plainly" that they are of the world, do you declare as plainly that you are of God. May it be yours thus to live in the light of God's countenance, and at last to be found of him in peace.

And the death of this good old man supplies a lesson to those of you who are young. Our departed friend was a very old man, ninety-three years of age. He was converted at about the age of fourteen, so that at the time of

his death he had been a religious man for nearly eighty years. He thus feared God from his youth; he feared him above many, and he feared him for a far longer space of time than most men live on earth. He had large experience, therefore, in youth, in manhood, and in old age; in sorrow and in joy, in health and in sickness, of what Christianity can do for a man, of its worth when it is most wanted, and when it is put to the test. His judgment on this point, therefore, is valuable, and it ought to influence yours.

When he was old and feeble, what did he think of the Gospel? What estimate did he form of the real value of religion as a practical principle? Did he regret that he had devoted nearly the whole of his long life to God? and that he had not indulged in the pleasures of sin? No, no. His only regret was that he had not lived nearer to God, and that he had not devoted himself more entirely to the Redeemer's service. Did you ever know any man at the close of life regret that he had lived the life of a Christian? Did you ever hear of any such case? No. And the legitimate inference from this fact is, that if you now dedicate yourselves to the Redeemer you will not regret it if you should live to old age. Your only regret then will be, that you did not seek the Lord earlier in life, and that you did not give yourselves more cordially and earnestly to his service. And if it should please God to spare you to old age, may you then have such blessed recollections of early piety, and such bright prospects of heavenly glory, as those which gladdened his heart. Oh, believe what your heavenly Father says to you, "They that seek me early shall find me;" "Them that honour me, I will honour."

And there is one lesson which this dispensation teaches all of us. It is that death is inevitable. Our departed friend lived to a good old age, but at last he died. Yes, and we shall die too. We do not know when or where, but this we do know, that the event is sure. But *how* shall we die? How would you like to die? Would you like to die as the fool dieth, muttering, "There is no God?" Would you like to die as the sceptic dies, doubting whether there be a future life, and whether your soul will live when your

body is dead? Would you like to die as the worldlyling dies, without Christ and without hope? Would you like to die as the slothful and lukewarm professor dies, filled with bitter regrets for the past, and with gloomy forebodings for the future? Or would you like to die as our friend died, calmly resting on Christ, clinging to the cross, with no doubt as to your final safety; possessing that perfect love, which casteth out fear, and saying, "as you close your eyes on earth, 'Lord Jesus, receive my spirit.'"

If, then, you would die the Christian's death, live the Christian's life. Let your robes be washed and made white in the blood of the Lamb. "Let me die the death of the righteous, and let my last end be like his."

#### WILLIAM WILSON HYDE.

THE name of William Wilson Hyde has been familiar in Hull during the last forty years, in connection with efforts of philanthropy and religion, and his memory will be fragrant for years to come. Early brought to a knowledge of the truth, he was one of a number of interesting young men, with whom he associated who "made haste and delayed not" to avow themselves "on the Lord's side" by publicly giving themselves to Christ and to his people, according to the will of God.

The case of Mr. Hyde strikingly illustrates the importance of a wise selection of companions, who for good or evil must exert an influence upon the character and history of every young man; and it also exhibits the unspeakable advantages of early decision for Christ, in preservation from the numerous temptations to which youth are exposed, and in rendering the best periods of life holy, useful, and happy. How many remember their early associates with deepest anguish as those who were the instruments of Satan in keeping them out of the ways of piety, and prompting them to make a mock at sin, and are compelled to weep tears of bitterness as they think of the best periods of their lives worse than wasted, and find by sad experience, as they inherit the fruits of sin, that the way of transgressors is hard!

During the long period of nearly fifty years, in which Mr. Hyde was privileged to profess the Gospel, he thanked God

servently and frequently that in early life he had been led "to choose the better part." He was deeply indebted, as he often acknowledged, to the instructions and example of a pious mother, whose affectionate and earnest efforts were greatly blessed in prompting him to consecrate his heart to Jesus. Much did he love, and greatly did he honour, his mother. He ever referred to her in a way that indicated the preciousness of her memory, and the greatness of his obligations to her. Pious mothers have rich encouragement to toil and pray for the spiritual welfare of their children, in the numerous instances of devoted affection and remarkable success with which such labours have been identified. The active and earnest disposition of Mr. Hyde was soon manifested in his profession of religion.

He and some other young men, who had recently united themselves with the church at Fish-street Chapel, became regular and constant in their attendance at the early Sabbath morning prayer meeting; a meeting which was rendered a great blessing to themselves, in affording scope for the exercise of their gifts in prayer, in uniting them more closely to each other, and also in bringing down showers of blessings on the church and congregation with which they were connected. The history of the early Sabbath morning prayer meetings, in connection with our congregations, would be most interesting and instructive, and the early prayer meetings in connection with Fish-street Chapel would furnish materials of the most stirring kind, and supply motives, especially to the young, to say in reference to these gatherings, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

With a heart beating with love to Christ, Mr. Hyde felt, as a necessary consequence, love to man; hence in association with his young companions, he began works of faith, and labours of love for the souls that were without. It was not enough for him to have received the grace of Christ; he was anxious that others should be partakers with him of like precious faith. This desire prompted him with a few others to originate the Sabbath-schools in connection with Fish-street Chapel, and from the opening of the schools he continued for upwards of thirty years to labour with untiring energy and unabated love,

occupying successively the positions of teacher, secretary, and superintendent; and all who witnessed his self-denying efforts, and looked upon his sunny countenance from Sabbath to Sabbath, felt that his labour was his delight.

Whoever might grow weary in the work, he never flagged—whatever changes might take place, he remained unchanged. Every Sabbath, and *twice* on the Sabbath, was he found in the school from year to year. And often was his heart cheered, during the later years of his life, in meeting with those who had been trained in the schools, and were occupying positions of respectability and importance, who acknowledged the advantage they had derived from his counsels and his care. A lover of good men and a decided friend of union, Mr. Hyde was one of the foremost in originating the Hull Sunday-school Union. And many will remember his cheerful countenance, earnest efforts, large-hearted liberality, and manifest delight on the Easter Monday gatherings of children and teachers at the festivals of the Union. It would have been felt to be a positive loss had he been absent on these memorable occasions. But he was always there; the first to be present and the last to leave. His love to Sunday-schools, and his earnest efforts to promote them, suggest a lesson to not a few. He espoused them when they were not so popular as they are now, and he devoted not only his youthful, but his maturer years to their advancement. Well would it be if a larger number of the members of our churches, of standing and mature age, would co-operate, after the example of Mr. Hyde, with the younger members in the Sabbath-schools.

But earnest and continuous as were the efforts of Mr. Hyde for the Sunday-school, and the promotion of the cause of God generally, he was not unmindful of his own family. The testimonies of the members of his own family are most decided as to his anxiety and effort for their spiritual advantage—what letters he wrote—what conversations he held—what instructions he gave—what prayers he offered for their salvation. And with what gratitude and delight did he witness *all* of them decide for Christ! A large-hearted liberality to the cause of God distinguished Mr. Hyde, so that to his means, and even beyond his means, he was

ready to contribute for the support and extension of the Gospel. Missions, Tract and Bible Societies, found in him a willing and generous supporter. He was a cheerful giver.

The leading attributes of Mr. Hyde's character were humility, simplicity, benevolence, cheerfulness, activity, and prayerfulness. His end was peace. Though somewhat sudden, it was not unexpected. He seems to have had a presentiment of his speedy departure. He set his house in order, and was waiting for his Master's call.

The state of his mind was indicated by his favourite and oft-repeated hymn. "Who is a pardoning God like thee?" Frequently, when near the close of his life, did he pray, "Thy kingdom come." And when lovingly taking leave of his family he asked, "Are you all in Christ, Jesus? Is he in you all the hope of glory?" Many precious words, says a member of his family, were uttered by him, showing the calm and spiritual state of his mind.

On some of the family entering the room after a short absence, he inquired, "Where have you been?" "I have been with Christ, and he is with me now."

In his departure there was

No earthward clinging, no lingering gaze,  
No strife at parting, no sore amaze;  
But sweetly, gently he passed away,  
From the world's dim twilight into day.

And thus he awoke to everlasting life, in the morning of February 19, 1855, aged seventy-five. "Being dead, he yet speaketh."

Let us be followers of them who through faith and patience now inherit the promises. J. W. R.

#### THE LATE REV. MR. HARRISON, OF WHITSTABLE.

THE late extraordinary press of matter has of necessity kept back many things of interest and importance, and among them a notice we had ready some weeks ago, of the late Mr. Harrison, whose case excited not a little emotion in many a heart. We had the pleasure of preparing his way in the metropolis to collect for his chapel, which has been consumed by fire. Grateful for the small service we had rendered, he came and made a commencement; and in the midst of his labours he was summoned to his eternal rest. The case is peculiar; we

have never known or heard of a like occurrence. From his excellent brother we received the following account of the main facts of the case:

He came here on Monday, April 16th, doubtless at that time labouring under inflammation of the chest. He remained with me until Saturday, amid much suffering, but still intent on his work. He left me on the Saturday, and on the Sabbath preached to his own people. He said to me that he had not prepared, but his people affirm that was "a high day." I have learned to-day that, on Monday morning, April 24th, before leaving home, he told his son where his life-policy for £100 was, so that if he should never return it might be found. He arrived here more cheerful than usual—indeed, under the cheerfulness of disease. On the Tuesday he called upon Dr. Conquest, who gave him a prescription, and told him he was labouring under bronchitis, and ought not to remain in London another hour. On the Wednesday I advised him not to go out, but he said he must, having several appointments. Oh that I had known the development of his complaint! On the Thursday he arose before me, and told me that the prescription had brought on relaxation, which had continued two nights and one day. I at once gave him medicine which stopped it. But I found as the day advanced that his memory, and, in fact, his mind, was deranged; and I called in my physician, Dr. Chepmeil. He at once pronounced the case dangerous inflammation of the lungs, with unusual debility. I sent for Mrs. Harrison. The whole of Thursday afternoon and Friday he was delirious. In the night a change took place, and on Saturday he was more conscious, but paralyzed and speechless. I asked him what he thought of heaven then, and whether he could trust his eternal all in Christ? He nodded his head in token of assent, and tried to say all's well. On Saturday night I quoted many passages of Scripture bearing on the Christian's confidence in death:

There is a land of pure delight, etc., and then prayed with him. He evidently enjoyed the whole; I then left for the night. On the following morning, Sunday, I was called. I hastened to dress, and found friends around wondering whether he had gone; but had to apply a mirror, to see if there was breath on it, before I could ascertain whether the spirit had departed, so peacefully did he fall asleep in Jesus.

Excuse this paper—I have not had time to get other. I am obliged for your advocacy of the Whitstable cause—good service to a sterling cause. If you had seen the windows half closed, and the harbour-master's flag half mast high, as I saw them to-day at Whitstable, you would have felt that seed has been sown there which must produce a large crop. The Almighty Head direct the people to a successor who shall water the ground.

On May 3rd Mr. Harrison wrote again, in reply to another communication from us, as follows:

Again your favour reaches me after my



return from Whitstable, where I have been on the mournful errand of interring the remains of my esteemed brother. I may now state what I did not before, viz., that the cause of death was typhus fever. I wished not to say so, but on my arrival at Whitstable to-day, two of the deacons waited upon me to ask permission to open the coffin, so many friends wishing to take a farewell look at the remains. I had taken the precaution of a double lid, the inner one well pitched down. Acute inflammation of the lungs, with tendency to apoplexy, was the first symptom, but both yielded to homœopathic treatment; then typhus set in, and it was the opinion of the physician that it had been lurking about him for some time, probably taken in his ministerial visits; and that the acute disease, or depression of spirits arising from the up-hill work in which he was engaged, or both, brought it out.

I have had a melancholy day to-day to commit the remains of such a brother to the cold and silent tomb, and yet a day of gratification. Most of the windows at Whitstable

were partly closed, the flags in the harbour flying half mast high, and people of all denominations telling me Whitstable had lost a father and a friend. I had no idea either of the good he was doing or the estimation in which he was held. I felt it an honour which the Almighty had conferred upon me to have been blessed with such a brother. The Revs. H. Cresswell, H. I. Rook, H. Newman, Bloomfield, and Wrotham bore the pall, and upwards of fifty of his church and congregation followed the remains to the grave. The church was nearly full of spectators. Mr. Rook was to preach to the people this evening, and Mr. Cresswell to improve the sad even' next Lord's-day.

I have to-night received a letter from home, in which my dear old mother, in her eighty-first year, asks—"Shall not the Judge of all the earth do right?"

Yes, he has done right. He has taken my sainted brother from a world which to him was always one of trouble, to a world in which there is no night. His sun has set gloriously, and his works do follow him.

## POPERY.

### ROMANISM, RATIONALISM, AND PROTESTANTISM.\*

AMONG the various things in connection with literature, which of late have gratified us, we would rank among the chief the consecration of the superior powers of Mr. Dove to the grand subject which he takes up and discusses with such ability in the present pamphlet. For men of cultivated intellect, accustomed to wide views, and serious thinking, this is an admirable method of appeal. The principle is, "By their fruits ye shall know them;" and accordingly, these three trees, if such we may call them, each bearing fruit, after its kind, will leave the careful scrutiniser at no loss as to their Gospel qualities, and claims on the human race.

The object of the Essay is to draw a parallel between the history of France and the history of Britain, and to exhibit the influences that have presided over the respective destinies of the countries. It will thus be seen that the subject aimed at is lofty and arduous; and few living men are more competent to deal with it than Mr. Dove, as is evident from his published works, which have secured for him a chief place among the philosophers of the nineteenth century. The History of

Modern Europe, he thinks, may be expressed in a very few words,—

As the history of the Church of Rome, and her antagonists. Whatever else there may be is secondary and accessory. This is the main plot of the drama,—the reason for the course of events; and as in a drama there are often scenes and personages introduced which appear to have little connection with the main plot, so, on the stage of history, have acts been played that do not immediately connect themselves with this master-strife. But, after all, this warfare between Rome and her antagonists is the main event that has constantly run through the web of history for the last six hundred years.

Such, then, being the theme, and such the competency of the Author to deal with it, it may be assumed that the result is, the production of an Article eminently fitted to determine the great question. And such is the fact. The labour has been in the inverse ratio of the publication. We have here the principles and elements of a copious treatise; nor should we be very much surprised if some year or two hence it were to come forth expanded to the dimensions of five or six hundred goodly octavo pages. Be this as it may, the Author is entitled to special

\* Romanism, Rationalism, and Protestantism Viewed Historically in Relation to National Freedom and National Welfare. By Patrick E. Dove, Esq., Author of the "Theory of Human Progression." Shephard and Elliot.

thanks for the service he has here rendered to mankind. So much do we admire the book and so desirous are we to extend the beneficial effects of the Author's labours, and to introduce him to the circle of the readers of the CHRISTIAN WITNESS, that we shall set forth a few of the closing pages of this most masterly disquisition :

Having thus drawn a parallel between the historic circumstances of France and Britain, and pointed out the exact periods at which France lost the great battle of Protestantism and Freedom, thereby entailing on herself the fearful strife between her Romanist institutions and the unenlightened and sceptical reason of her insurgent people—we may conclude our essay by directing attention to one or two particulars which exhibit the very different results flowing from the success of the various systems.

Romanism—Popery—the Papal system of spurious Christianity—the Antichrist of the world, and the prophetic installation of error into the place of truth—is not merely a system of doctrine. We greatly err when we imagine that Romanism can be treated as a mere error of creed, or a mere longing after fanciful or artistic peculiarities in the form of religious worship. Romanism may appear as sleek and as subtle as a serpent—sliding noiselessly hither and thither, and, *apparently*, a harmless and inoffensive sort of creature that seeks to hide itself in holes and out-of-the-way places, avoiding contact with the open world of manhood. But Romanism has a deadly sting; an incurable poison lurks in her malignant fang; she bites once, and straightway the issues of a nation's life seem to be smitten with corruption; death circulates through all the channels that carry the venom of her abominations. She palsies and kills the noblest; the mean she reduces to beggary; and every nation that has accepted her rule has fallen into dissolution and decay, or otherwise has quenched in blood the hideous hypocrisies which Antichrist has substituted for the fair and loving truths of God's eternal Gospel.

Romanism is not merely a creed or summary of false doctrine. If it were, it might safely be left to the theologian, who would combat its errors in the same manner that he combats the crude negations of Scepticism, the false spiritualism of Pantheism, or the hero-worshipping of the bastard Socinianism, which would allow us to worship God our Saviour, if we would only admit the Messiah to be a human person endowed with genius.

Romanism, on the contrary, is, in *this* world, a political and practical system, that strangles liberty as certainly as the boa strangles the victim round which it entwines. It subjugates and destroys all those very liberties for which the forefathers of British men maintained their trying but heroic contest. It organizes itself infallibly into a system of despotic power, whose whole energies are bent on the abolition of liberty. It becomes a power in the State, and where triumphant the only power in the State. It strikes down liberty of thought, free speech, and the free

publication of opinion. It strikes down a free press. No Romanist country, in the whole history of the world, can be pointed out that has had a free press. A free press is impossible in a Romanist country; yet a free press is one of the very first essentials of that freedom which, under God's blessing, will yet carry the Divine truth into every corner of the globe—will let every mortal man existing on the face of the earth hear the glad tidings of great joy—and will make every man freeman in that high sense which the Roman system has never understood, nor ever can understand, since Romanism makes man accountable to the priest, and not to the Almighty. Romanism, simulating, as it does, the essential truths of Divine revelation, is the death-warrant of liberty.

We return, however, to history. Scotland is now an integral part of the United Kingdom, and she has no reason to be ashamed of the part she plays in the destinies of the empire. She bore, in former times, much the same relation to England that Albigensium bore to the kingdom of France, with the single exception, that Scotland succeeded in working out her Protestant Reformation, while the South of France fell before the oppressive tyranny of the northern kingdom. Scotland achieved her own national freedom; the South of France did not achieve its national freedom. Scotland maintained her national liberty, and chose her own form of ecclesiastical construction; the South of France—which would have become Protestant, and which again, to this very day, would become Protestant, if let alone and duly instructed—fell into the condition of a country which accepts a form of faith and an order of clergy, forced on it by the power of the sword, or insidiously extended to it by the power of policy. Scotland united freely with England, and both countries have reason to acknowledge the advantages; the South of France did not unite, but was conquered, and thereby lost the opportunity of framing a faith or of founding a nation. Scotland became part of Britain, with her free rights secured to her; the South of France became incorporated in such a manner that all the Protestant aspirations of France were obliterated, and from not being Protestant, she became Rationalistic, and had to pass through the stupendous horrors of the great Revolution.

But if we turn to Romanist France, we find altogether a different story, notwithstanding her many revolutions, and all her unhappy bloodshed. Even in our own day we have heard patriotic songs in honour of Charles X. sung on his birth-day in the theatres;—we have seen him in exile, and a new dynasty established by force of arms;—we have seen Louis Philippe king of the French, and again Louis Philippe a refugee in England;—we have seen a Republic established by force of arms, amid the universal acclamations of the nation, and again the same Republic abolished by the musketry of the President, who is voted Emperor for a time by millions of the same Republicans;—we have seen the illustrious Arago, who was a member of the Provisional Government, deprived of the position which the whole civilized

world would have accorded as his right, and only reinstated because the scorn of Europe would have followed his dismissal, and the hearty welcome of true fellowship would have awaited the aged philosopher wherever science is known or manhood respected;—we have seen Michelet, and Cousin, and Victor Hugo under the ban of the new Imperial despotism—the free thought and the free press of the nation utterly prostrated, and Government, by a standing army, professedly established, and actually realized.

France has never known the value of free speech, nor the impenetrable safety of free public meeting in any number of speakers or auditors. All the rulers that France has ever had have been tinged with the insane propensity to govern, as if they knew every man's business better than he does himself. "The king reigns, but does not govern," is the universal deliverance of all free nations; and if France will not, or cannot, learn this most necessary truth, she must blunder on, with Scylla on the one hand, and Charybdis on the other—the iron rock of despotism, or the whirlpool of revolution. Even under Louis Philippe's Government—which was the only approach to a constitutional government that France has ever had—twenty persons dared not meet together to talk over their grievances without the interference of the police; and now the very shadow of liberty would be shot at, because, forsooth, the Emperor wills it so. Were we in France, instead of in Britain, we dare not address our readers as we have done, and they dare not peruse our essay. We should be arrested, and they would be dispersed at the point of the Emperor's bayonets. The practical question is always the real question at last; and the fact is, that we have such a habitual enjoyment of practical liberty in this country, that we are apt to look on it as a matter of course—to forget its value, and

to forget the struggles by which it was purchased by our forefathers. Liberty is almost a worn-out theme; it excites no emotion, because it incurs no danger; and as a force can never exhibit its power except when it meets with opposition, so the love of liberty lies dormant with us, because, if brought into play, it would only vaguely battle in a boundless atmosphere where nothing opposed its progress. But if we were in Spain, or Italy, or France, or Catholic Germany, we should find ourselves very inconveniently walled up by restrictions which would make our British blood boil with indignation, and our British memories revert to the customs of our home. We should see in Spain the schools of medicine shut up in 1830, because they created materialists, heretics; and revolutionists—so at least said the priests and Ferdinand VII.;—we should see in France the whole press muzzled, the sword triumphant, and the people prostrate—the little Protestant congregations of the South suppressed and abolished—and all that can be called liberty, absolutely extinguished;—we should see in Romanist Germany, Gervinus sentenced to imprisonment for writing a philosophical treatise on the political tendencies of the age;—and in that blessed land of darkness called Italy, where bigotry is still backed by the despotic power of the civil ruler, we should see Francesco and Rosa Madiati shut up in a dungeon, for the unpardonable offence of reading their Bible. On the whole, therefore, we have some reason to congratulate ourselves that Britain is Britain, and not France—not Spain—not Baden—not Tuscany, but Britain; and some reason to remember that Britain is Britain, because there were men in other days who, animated by the immortal genius of patriotism, flung their all into their country's cause, and stood or fell for their country's honour.

## Ecclesiastical Affairs.

### THE CHURCH AND HER MINISTERS.

How frequently do we hear of the Church! The church is mentioned every day throughout the country, and in almost every part of the world. Nor is this wonderful, when we consider what great things God has spoken of his church in reference to time and eternity. How much is implied in the words of the Apostle, when he says of the Most High, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end," Eph. iii. 21. God is glorified in the church when her members are "rooted and grounded in love;" when "Christ dwells in their hearts by faith;" and "when they are strengthened with

might by his Spirit in the inner man," Eph. iii. 16, 17. He is glorified when his people "comprehend, with all saints, and know the love of Christ, which passeth knowledge, so as to be "filled with all the fullness of God," Eph. iii. 18, 19. We read that "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it;" and thus "present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Eph. v. 25—27.

Such is the "church of the living God," to whom it is said, "The Gentiles shall see thy righteousness, and

all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name," Isa. lxii. 2. And when was this prophecy fulfilled, but when Barnabas and Saul spent a whole year at Antioch, where they "taught a great multitude," and where "the disciples were first called Christians," Acts xi. 26. There Barnabas "saw the grace of God," and "was glad," while "much people was added unto the Lord," the Head of "his body," the church," and "the shepherd and bishop of souls." But though such was the character of the church, when under the guidance of the apostles, St. Paul foretold the rise of Antichrist, when there would be "a falling away" from her original purity and simplicity; when many would "depart from the faith" once delivered to the saints, "giving heed to seducing spirits," or false teachers. In describing these, he observes that they would "forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving by those who believe and know the truth," 1 Tim. iv. 1—3. Let us, therefore, contemplate the church and her ministers in primitive times, that we may see how she afterwards fell from her original state, so as to need that reformation for which the faithful sighed in vain, but which she at length obtained by the instrumentality of Wycliffe, Huss, Jerome of Prague, Luther, and other holy men of blessed and immortal memory.

In speaking of the church, we find that the term *ecclesia*, most frequently translated church, in the nineteenth chapter of the Acts of the Apostles is translated "assembly." There it evidently signifies an assembly of the people, whether lawful or unlawful. In the New Testament, however, it generally denotes a single congregation of Christians, or society of the faithful in Christ; as, "the church at Jerusalem, the church at Antioch, the churches throughout all Judea, Galilee, and Samaria," who are spoken of as "walking in the fear of the Lord, and in the comfort of the Holy Spirit," Acts ix. 31. Now Judea, Galilee, and Samaria, were provinces, or countries; but we never read of the church of Judea, or the church of Samaria, or the church of Galilee, as we elsewhere read of "the Church of England," and "the Church of Scotland." No one, therefore, can

plead the authority of the New Testament for national churches, as we can plead that authority for such as are congregational. Nor can it be proved, from the New Testament, that the word church ever signifies either the clergy, or the place in which Christians assemble to worship God, and hear the Gospel preached; although some have been, and perhaps still are, of a different opinion. Well aware of the improper use of the term church in his time, Tyndale rejected it altogether, and invariably rendered the original word, congregation. Thus, in his translation of the New Testament, we read, concerning an offending brother, "If he hear not them, tell it unto the congregation; and if he hear not the congregation, take him as an heathen man, and a publican," Matt. xviii. 17. In like manner we read, in this venerable translation, "Paul, by vocation the Apostle of Jesus Christ, through the will of God, and brother Sostenes, unto the congregation of God which is at Corinthum;" and "Paul, Silvanus, and Timotheus, unto the congregation of the Thessalonians, in God the Father, and in the Lord Jesus Christ." But while the term church, in the New Testament, most frequently signifies a distinct congregation of professing Christians, it also means the whole body of believers in Christ, of whatever nation. Thus it is said of our blessed Lord, that "he is the head of the body, the church, that in all things he might have the pre-eminence," Col. i. 18. This is what we call the church militant, as all her members have to "fight the good fight of faith," in order to "long hold on eternal life," whereunto they are called. This general body of professing Christians is called the visible church, because it appears in the world as a witness for God, and Christ, and the religion of the Gospel, which all men ought to embrace and profess. It is also called the Catholic or universal church, because every particular church of true believers makes a part of it, and because Christ is the centre of unity, to whom all his true disciples are gathered by the preaching of the Gospel, and united by faith and love. Christ is the head of his followers, and they are in some happy measure acquainted with his character, and with their duty towards him. To him they look as their common Lord, Redeemer, and Saviour, saying, with

Peter, "Lord, to whom can we go<sup>t</sup> thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God," John vi. 68, 69.

Now this catholic or universal church is not the Church of Rome. There was a church at Jerusalem, and perhaps several more in Judea, before the Church of Rome existed. The latter was originally but one society, or congregation, without any control over others, as is evident from the epistle of Clement, one of her early bishops, or elders, to the church at Corinth. In writing to that church, Clement assumes no authority over it. He treats it as perfectly independent of his own, exhorting and beseeching its members, with all humility, calling upon them to obey the word of the Lord, and to follow those examples of piety which are found in the Holy Scriptures. In that epistle Clement never speaks of the church at Corinth as part of the Church of Rome, nor does he call its members Roman Catholics. There is nothing of the kind in any part of his epistle. And, indeed, how could the Church of Rome exist out of Rome? or what right could she have to give her name to a Christian church in any other city or country? She had no more right to do this than the church of Antioch, Corinth, Ephesus, Philippi, or Tyre had; none of which churches probably ever thought of doing so. And it is very likely that, when missionaries from Rome were at first instrumental in forming churches in other cities and countries, as they were in Britain, the name of the mother church was given to none of them, and that they bore no other names than those of Christ, and of the places in which they assembled.

Now, while we deny that the Church of Rome either is, or can be, the catholic or universal church, we are of opinion that the church is not built upon St. Peter more than upon the rest of the apostles. In support of this opinion we refer to the words of St. Paul, where he says to the Ephesians, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," Eph. ii. 20. But it may be said, Does not our Lord express himself thus: "Thou art Peter, and upon this rock I will build my church?" Such, undoubtedly, are the words of

Christ; but what does he mean by "this rock?" He means, I am persuaded, the truth which Peter had just confessed. Our Lord had asked his disciples, "Whom say ye what I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Then, in allusion to Peter's name, which signifies "a stone," or a rock, his Divine Master said, "Upon this rock" (meaning that which Peter had pointed out by his confession) "I will build my church; and the gates of hell shall not prevail against it." Now the doctrine of Peter was also that of the other apostles; and hence we read of "the new Jerusalem," or the Christian church, as having "twelve foundations, and in them the names of the twelve apostles of the Lamb," Rev. xxi. 14. What can be more childish, senseless, and unscriptural, than the notion, that the church universal rests upon the person or authority of a mere man? On the contrary, the church is gathered in the name, and by the authority of Christ. She stands on the atonement, and rests upon the merits of her Redeemer, for her being and well-being, for the favour of God, and for life everlasting. Hence "the gates of hell," the power of death, and the invisible world prevail not against her, so as to swallow her up. But if our Lord did speak of Peter in a personal sense, and not of the truth which he confessed, where was the foundation of the church after Peter's death? We know that when he died the gates of the unseen world, or state of the dead, opened to receive him, and prevailed against him. If it be said that Peter lives in his successors, and that therefore every bishop of Rome is St. Peter, we deny that such is the fact; and we ask why our Lord did not mention those pretended successors as well as Peter himself? The proper answer is, that they were neither intended, nor so much as thought of on the occasion; and that the Romish doctrine is at variance with the word of God, which says, "Other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 11. And what does St. Peter himself say on this subject? Adverting to the word of God, by Isaiah the prophet, Peter says, "It is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be ashamed. Unto

you, therefore, who believe he is precious: but unto those who are disobedient, the stone which the builders rejected, is become the chief of the corner, and a stone of stumbling, and a rock of offence," 1 Peter ii. 6—8.

Respecting the primitive church, I shall only further observe, that it was not established by human laws, or in any way indebted to the civil magistrate for its support. "My kingdom," says our Lord, "is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence," John xvii. 36. It was "a kingdom set up by the God of heaven," as the prophet Daniel describes it, "a stone cut out without hands," but destined to become "a great mountain," that should "fill the whole earth." This was not effected by human might, or worldly power, but by the providence of God, the Spirit of his grace, and the power of Divine truth. For more than three hundred years after the death of Christ, all the princes of the world, the secular rulers and magistrates, of every description, being worshippers of idols, were opposed to the church, and sought to destroy her. No earthly monarch drew his sword in her defence, or enacted laws in her favour, until Constantine embraced Christianity, about the year of our Lord 312; and what he did for the church had a tendency to corrupt, weaken, and enslave her. But, under the government of her glorified Head, when the princes of this world were against her, the church increased so as to fill the earth with her children. Hence Tertullian, about the year 200, was enabled to say to the rulers of his time, "We are but of yesterday, and have already filled all your empire. We leave you nothing but your temples. Calculate the number of your armies: the Christians of one province would exceed it. If such a multitude of men as we are should suddenly remove to some remote extremity of the world, ye would be terrified at the solitude in which ye would find yourselves placed, and look in vain for subjects to govern. Almost all the citizens of nearly all cities are Christians."

Having thus spoken of the church, I now proceed to say something of her ministers in primitive times. St. Paul, speaking of those whom "God hath set in the church," mentions "first,

apostles." Now these servants of Christ, as apostles, had no successors, it being impossible that they should. The apostles were personally chosen and called by Christ himself to attend upon him while he continued on earth, and to be witnesses of his resurrection from the dead, and of his ascension into heaven. Hence it was necessary to the apostleship of St. Paul, that he should have "seen the Lord" after his resurrection. Such, then, was the character and such the qualifications of the apostles, that when they had finished their course of service, none could supply their place. St. Paul mentioning, "secondly, prophets;" and though prophesying has various meanings, we are probably to understand by "prophets" those who, like Agabus, were enabled to foretell future events. In the next place, the apostle mentions "teachers," including, no doubt, the bishops, or overseers of the church, of whom it is required as a qualification of their office, that they should be "apt to teach." By "miracles" are doubtless to be understood persons enabled to work "signs and wonders," as were the apostles themselves. And what can "gifts of healings" signify, but those who were enabled, in a miraculous manner, to heal the sick. "Helps" may denote the evangelists, who assisted the apostles in various ways. "Governments" have been explained to signify persons who presided in Christian assemblies to preserve order. As to "diversities of tongues," although the Church of Rome professes to have the power of working miracles, her advocates never tell us of their missionaries going to the heathen prepared for their work by the miraculous gift of tongues. They are all obliged to learn foreign languages in the same laborious way as other missionaries do; and since miraculous power is not given to save the time and trouble of learning languages, we conclude that the Church of Rome is as destitute of it in every other respect, and has no real miracle to boast of.

But what I wish more especially to observe, respecting the ministers of the church in primitive times, is this, that they were not placed above one another, so as to exercise dominion over their brethren. We cannot find, in the New Testament, that God hath set in the church, popes, cardinals, archbishops, lord bishops, abbots and

priors, archdeacons, and so on. Even the Apostles had "not dominion" over the faith of their brethren, but were "helpers of their joy." And what does Peter say to "the elders" or ministers of his day? He says, "Feed the flock of God, taking the oversight thereof, not as being lords over God's heritage, but being examples to the flock," 2 Pet. v. 2, 3. Yet Dr. Milner, in speaking of the church to which he belonged, observes that, "Each Catholic is subject to his pastor, each pastor submits to his bishop, and each bishop

acknowledges the supremacy of the successor of St. Peter, in matters of faith, morality, and spiritual jurisdiction." Letter xvi. p. 191. Now this is directly opposed to the command of Christ, when correcting the ambition of the sons of Zebedee, Matt. xx. 25—28. His words are, "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren," Matt. xxiii. 8. Such were the ministers of the true church in primitive times.

Langrove Cottage. JOHN BULMER.

## Essays, Extracts, and Correspondence.

### BRITISH MISSIONS.

To the Editor of the Christian Witness.

SIR,—I have long wished for an opportunity of calling the attention of our pastors, deacons, and members to the subject of British Missions. The appearance of Mr. Thompson's letter on the cover of this month's WITNESS, together with your own remarks on it, have induced me to attempt it now. You say truly, "Something *should* be done." Our secretaries, treasurers, and committees say, "Something *must* be done." And it now remains for our ministers and churches to say, "Something *shall* be done."

Mr. Thompson's suggestion is a good one, but I have no hope of seeing it carried out. The chairmen of the Union, and those other gentlemen whose position in the body would give weight and influence to anything they might say, as "deputations to the non-contributing churches," are either not inclined to undertake such work, or not able to do it from the overwhelming press of public engagements. If such deputations could be obtained, I have no doubt that they would stimulate the churches, augment the resources of the Missions, and gain for them a much higher place in the general esteem of our people than they have hitherto enjoyed.

But why, Sir, should deputations be necessary? Why should the wealth of the church be wasted in journeys that might be avoided? Why should ministers have to leave their homes and their own proper spheres of labour,

and to submit to toils and treatment not always the most delicate or kind, to urge on their own brethren to do that which is no more the duty of the visitors than of the visited? The reason why such things *should* be necessary it would probably puzzle the most ingenious man amongst us to give; but the reason why they *are* necessary, just lies in the afflictive fact, that more than a thousand of our churches every year refuse to join their brethren in the support of their own Missions.

When, in the year 1840, it was resolved that the plan of simultaneous collections should be recommended to the body, much was said in favour of the plan, and bright were the cherished hopes of its successful working. The arguments have not yet been answered; and, alas! the hopes have not yet been realized. The history of the movement reflects a deep disgrace upon the denomination; and the enemies of our principles are not slow to point to it as an illustration of our isolation and disjointed working. Here are the statistics of the matter, "from the first day until now."

Year.	Number of Contributing Churches.	Total Amount Collected.
1840	136	£2,124 13 5
1841	213	2,778 17 7
1842	239	2,972 19 9
1843	249	3,362 13 4
1844	311	4,224 14 11½
1845	304	5,585 12 8

Year.	Number of Contributing Churches.	Total Amount Collected.
1846	298	£1,345 14 2
1847	375	5,049 19 7
1848	332	4,384 6 3
1849	335	4,955 15 7
1850	318	4,794 16 6
1851	307	4,754 14 1
1852	292	4,405 6 11
1853	278	4,817 9 1
1854	273	4,435 9 3

From this tabular statement it appears that the number of collecting churches went on gradually increasing for five years; that in 1815 the largest amount was collected; that in 1817 the greatest number of churches united in the movement; that for the last six years the number of contributing churches has been gradually declining; and that in the year just closed the number which collected was less than it has been in any year since 1813.

Although the number of contributing churches does not differ widely in several consecutive years, it must not be hence inferred that the number has been always or mainly made up of the same churches. Some of the churches have collected only once during the fifteen years, some twice, some three times, and so on till you reach the highest number, though certainly not more than a dozen, if as many, have collected all the fifteen times.

It is hardly possible to speak with absolute accuracy on the relative proportion between the churches which do, and those which do not collect in any given year; because our statistical returns are made upon no determined principle. Sometimes the number given includes those churches only which are in fellowship with the County Associations, or are otherwise recognised by the body; at other times the number includes many beside these. Sometimes the number refers only to churches, at other times it refers to places of worship. When places of worship are meant, school-rooms and other preaching stations are sometimes included, sometimes not. Then, again, the various designations by which we are called furnish another ground of confusion; as Independents, Congregationalists, Calvinists, &c., are sometimes given as so many distinct denominations, and sometimes they are all thrown together and given as one.

And, moreover, the figures sometimes refer to England only, sometimes to England and Wales; and sometimes to "the United Kingdom."

In *Year Book* for 1855 we have the following numbers:

Congregational churches in the United Kingdom . . . 2,140  
Chapels and buildings for worship . . . . . 2,780

Whereas Mr. Mann, in the *Census Returns*, has given as belonging to the Independents,

Chapels and places of worship, in England and Wales, actually opened March 30,

1851 . . . . . 3,244

In the *Census Returns* there are many places included that we should not own as belonging to the Independents at all; and in the numbers given in the *Year Book* there are some included whose occupants have so little fellowship with the body, that we could not reasonably expect their co-operation in the support and extension of our Missions. In deference to considerations of this kind, we from the above numbers in the *Year Book* set aside 640 churches, and 780 congregations. Then we shall have 1,500 churches, and 2,000 congregations, to which the appeal is annually made, by the Board of British Missions, for the evangelization of our countrymen, and from which not more than 300 responses are received.

In order that the real state of the case may be seen, let me take the first twelve of the English counties, in alphabetical order; and compare the number of collections made for British Missions in October, 1854, in each county, with the number of places of worship as given in the current *Year Book*.

	Places of Worship.	Collections.
Bedfordshire . . . .	29	3
Berkshire . . . . .	40	6
Buckinghamshire . .	45	6
Cambridgeshire . . .	44	2
Cheshire . . . . .	58	3
Cornwall . . . . .	35	2
Cumberland . . . . .	29	6
Derbyshire . . . . .	46	5
Devonshire . . . . .	168	15
Dorsetshire . . . . .	61	10
Durham . . . . .	26	1
Essex . . . . .	159	5

Here we have, in these twelve coun-



ties, 740 places of worship furnishing to British Missions, in 1853-4, altogether sixty-four collections! These figures, however, are not strictly accurate; because, in the larger number, all village chapels are included; in the smaller number they are not always counted, even though collections were made in them. Take, for instance, the county of Derby. The Report of British Missions for 1854 represents the contributions of "Derbyshire" in five lines,\* thus:

Belper	£3	1	0
Derby and Village Stations	26	2	0
Ditto London-road Chapel	3	10	0
Hearon	2	6	6
Repton and Barrow	3	18	5

In ordinary calculations the above would be put down as five collections, whereas the second line represents six collections, and the last line two. Now as the buildings in which these village collections were made, are all included in the number of places of worship returned, it would be but just to count the collections made in them in any comparison made between the number of chapels belonging to the body, and the number of collections made by it in support of its own Missions. I am thus particular on the point because I do not want "to make out a case," or to represent the thing worse than it is. There is, indeed, no need for that; for put in the most favourable light that truth would sanction, it is bad enough. After all the additions to the collections have been made that can be made on the above principle of calculation, I fear the relative numbers will be very little altered, as many of our churches have no village stations at all, and most of those which have, have never trained the people at them to systematic effort in support of our own Societies. Apart from statistics altogether, here is this astounding fact, that in the year 1843-4, the whole county of Cambridge collected only 4*l.* 10*s.*, and the whole county of Durham only fifteen shillings!\* in support of the Missions which are formed especially for the evangelization of our fellow subjects in England, Ireland, and the Colonies. What does it mean?

\* To prevent misunderstanding it may be noted here, that the county of Cambridge contributed to the three Societies, in the form of subscriptions and donations, during the year, a total of £16 12*s.* 2*d.*, and the county of Durham 6*s.*, in addition to the sums mentioned in the text.

What is the cause, what the cure, of this melancholy state of things? More on these, and other cognate points, if you, Sir, permit me, next month.

JOHN CORBIN.

4, Margate Villas, Islington,  
June 7th, 1855.

#### ON LIGHT READING.

ONE of the principal features that characterise the present era is the general taste for what is termed light reading, particularly novels and other fictitious tales. We propose to glance cursorily at the subject in its more prominent phases, in order, if possible, to ascertain the cause of this mental appetite, and also the utility or otherwise of this species of composition.

Works of fiction appear to have been common from remote antiquity. The ancient apologues so universally popular in oriental countries, the parables of Holy Writ, and the classic fables of Æsop and Phædrus, were of this description; namely, brief fictitious narratives, generally enshrining some important truth. In Persia, Arabia, and India they often assumed a more elaborate and allegorical form; of which the "Arabian Nights' Entertainments" present examples. The stories of "Douban, the Physician," and of "Aladdin's Genii of the Ring and Lamp," contain each its separate moral. The former tale shows the advantage of temperance and exercise to health; and the latter, the omnipotence of union—the ring—and knowledge—the lamp—in accomplishing great undertakings. In our own country, fables have been in existence for many ages; as the old national legends of Prince Arthur, etc., testify. Fiction assumed a more classical form when More's "Utopia" and Sidney's "Arcadia" made their appearance; a style imitated and improved on, in later times, by Addison, in his "Vision of Mirza," etc.; and by Johnson, in the "Eastern Tales" in the "Rambler," and "Rasselas," which rank as standard works. The most popular prose fictions, comic and serious (not classed as novels), are Cervantes' inimitable romance, "Don Quixote,"\* Bunyan's

\* The French poet Scarron, about the time of our Commonwealth, produced his "Comic Romance," and the novelist, Le Sage, somewhat later (about the beginning of the eighteenth century), his "Gil Blas" and "Devil on Two Sticks," slight imitations of "Don Quixote."

"Pilgrim's Progress" and "Holy War," and De Foe's "Robinson Crusoe." With regard to the modern novel, strictly so called, Richardson and Fielding may be said to have been the originators (about A.D. 1740) of that class of writing in this country; the former in his "Pamela," "Clarissa Harlowe," and "Sir Charles Grandison," and the latter in his "Joseph Andrews" and "Tom Jones," usually styled "the first of English novels." To these succeeded many similar productions by Smollett, Sterne, Mackenzie, Beckford, Horace Walpole, Goldsmith, Dr. Moore, Monk Lewis, Radcliffe, Godwin, Burney, Edgeworth, Cumberland, and others; all, perhaps, inferior to the chefs-d'œuvre the "Clarissa" and "Tom Jones" of the two first-named authors, in talent, and many of them highly exceptionable on the score of morality. Passing by a shoal of names, we arrive at that of Sir Walter Scott, the founder of the modern historical romance. In July, 1814, Scott published "Waverley," anonymously, which at once became popular, and was followed by a series of similar works, with a rapidity unexampled in the annals of literature. Volume followed volume, till the critics seemed taken by storm, and the author left the reviewer far in the rear. Unlike many of his predecessors, Scott was highly moral, and the creations of his genius were at times clothed in the drapery of a gorgeous eloquence, composed of "thoughts that breathe, and words that burn," as in "Ivanhoe," and, at other times, as in the "Heart of Mid Lothian," etc., there were a beauty, simplicity, and pathos that melted all hearts. All the elder novelists vanished in thick darkness before the rising orb of Abbotsford, and the mighty minstrel of the north reigned lord of the ascendant. Alas! the luminary, brilliant as it was, set at length in clouds. Adversity, intense mental exertion, and disease broke down the strength of the magician ere he had reached the premature goal of three score and one. Among living romancers, Lytton Bulwer is considered to approach nearest to Scott; but he is more artificial, and less moral. He is much read in the upper and more wealthy of the middle classes. Charles Dickens, whose works we next propose to glance at, is the originator of a style of fiction different from that of either

Scott or the elder novelists. He combines the stern painting of nature peculiar to Crabbe, the poet, with the abruptness and occasional pathos of Sterne. He sketches human nature as it appears among the vulgar, and frequently in its more repulsive aspects, and introduces the dialect of the canaille far more than is always agreeable. Some of his characters are caricatures, and most of the illustrations are so. It is probable that this latter circumstance has greatly added to his popularity with the masses, who appreciate and relish a ridiculous etching beyond everything, and care not for the reality of the tales, so that they are seasoned with a spice of burlesque. He is unquestionably the man for the multitude; and Dickens—Dickens is still the rage, as has been the case for the last sixteen years or more. Douglas Jerrold and W. M. Thackeray, whom we notice last, are literary scribblers and humorists, and rank next to Dickens in popularity among the lower classes. The mania for novel reading, the idolatry of Dickens, and the attachment to "Punch," may all be accounted for by the fact that mankind have an innate love of the new, the marvellous, and the comic; and the gratification of that passion only fosters the craving for more.

We next have to consider the utility of works of this description: "Cui bono?" "That is the question." The human mind, like the body, must have food. The problem to be solved is, what sort of food is most proper? Light reading, such as the above, is composed principally of literary flowers. A mind constantly devouring such and only such provision can never be robust. What then must be the result, when, as is sometimes the case, there are poisonous weeds intermixed—the nightshade and the hemlock of profanity and vice? The currents of life will become tainted at the fountain-head, and moral disease will ensue. We regard the *inordinate and exclusive perusal* of such works as a great obstruction to the mental vigour, and frequently a great curse to the social welfare of the community. When Addison started his "Spectators," they made their appearance daily on the breakfast-tables of the citizens of that period. The influence of those immortal papers on the morals of the nation is said to have been most salu-

tary. At all events, there was an outward improvement. Are "David Copperfield," "Bleak House," "St. Giles and St. James," and "Punch," likely to produce a similar result? We have been much struck with the marvellous amount of small talk contained in many of these tales. There are whole pages of balderdash for one sentence of common sense. There is more massive thought concentrated in any ten pages of Lord Bacon's "Novum Organum," or Locke's "Essay on the Human Understanding," than is diffused over all the works of Dickens and Jerrold united: there are more genius and learning displayed in Milton's prose works than in all the novels extant in the three kingdoms.

We have not noticed pamphlets, poetry, and other ephemeral productions, included under the head of light reading. We have sounded the alarm against the literary plague, and regard not at present the comparatively harmless catarrh. We have attacked the enemy in his principal stronghold; the outposts may be assailed at leisure. We lift up our voice, feeble though it be (would that it were trumpet-tongued!), against this crying national mania, that is eating out the virile intellect of England, and creating a race of sentimental drivellers and simpletons. Such productions as those we have animadverted on are a perversion of one of the principal levers of social improvement; for, next to the Gospel, there is no instrument for human weal so powerful as an *enlightened and sterling literature*. It is the second grand civilizer of humanity; its natural tendency is to strengthen, expand, and elevate the nobler part of our nature—to raise the brute to man, and transform the barbarian into a citizen—to make him an ornament to his race, and an honour to his country.

"A novel is a book three-volumed," having usually (though not always) a connected plot, delineating the foreground lights and shadows of social life, with a pencil dipped in colours somewhat hectic, and circulating the small-change and table-talk of our every-day existence; but rarely presenting broad views of human nature, or sounding the depths of the human heart, and still more rarely displaying the currency of golden thoughts stamped with the royal impress of a high and hallowed invention. Yet,

though wanting these last essentials to first-rate literature, the novel has a strange charm, particularly for youth. Its readers hang over its tragic narrative and over-coloured picture of humanity with breathless interest. Like the "wreckers" on the Cornish coast, they appear to revel in the scenes of woe and terror portrayed before them; and the sadder the tale, the more they are absorbed and interested. Like the lotus-eaters in the *Odyssey*, they are luxuriating, enchanted, in a Utopian paradise; till, at length, they awake from their reverie in a state of mental emasculation. Action, study, enterprise, to such demented voluptuaries, are things not to be thought of; the battle of life is too real and hazardous for them; the race is up "a Hill Difficultly" not to be scaled. Many an intellectual Hercules may, by such a course of reading, have dwindled into a mere Sybarite, in whom the traces of "the Divinity that once stirred within" are half obliterated. Comic tales are perhaps injurious in a less degree; but laughter sometimes ends in a sigh. Meanwhile, our Bulwers are lionized, and their admirers crowd the human menagerie, "and wonder with a foolish face of praise;" while Dickens is half eaten up. There is a little delusion in this idolatry and cannibalism. Lightness is not cleverness; captivating common-place and retailed gossip are not originality; melo-drama is not tragedy. Man was not sent into the world to blow bubbles, or make paper kites. A scribe may indite a popular novel, and yet not possess a particle of genius and learning. Scott was a poet, and ranks with the immortals; Lytton Bulwer is a senator, and one of our literati: the exceptions only prove the rule. There is nothing in any of Charles Dickens' tales to indicate that he is a scholar. Compare any of his publications with any standard work in literature of modern date; place, for instance, in one scale of candid criticism "Martin Chuzzlewit," and in the other either "Burke on the Sublime and Beautiful," or a single essay of John Foster or Macaulay; and if the first-named bagatelle does not instantly kick the beam, and the counterpoise descend, with the gravitation of a talent of gold, we have read logic backwards, and Aristotle was no sage. We have already given our own opinion of the style and tendency of Dickens' works;

we beg now to quote the judgment passed on that writer's last fictitious serial, "Bleak House," by one of the clearest and most masculine intellects England has produced: we mean the late Lord Denman. We ourselves, in our childhood, saw and heard him on the bench; and never shall we forget that pale Roman countenance, that manly voice, that calm and lucid caste of oratory, which could stoop to no sophistry, and which awed the court with the majesty of truth. Shortly before his death, his Lordship thus briefly criticised "Bleak House:" "His [Dickens'] story is, as usual, artificial; his mysterious perplex much more than they interest: his love of low life seems to grow on him. He detains us too long in filthy corners," etc.

There is a certain class of persons endowed by nature with a mental deglutition so accommodating that they can swallow any amount of small prose, printed or oral, with a relish perfectly amazing. Of the entire dearth of *ideas* in their intellectual fare, they appear blessedly unconscious, and laud their chaffy provender to the skies, with a camel's scream of delight, truly edifying. What though they have been traversing a wilderness of words void of one green oasis worthy the name of a *thought*? They fancied they saw several, grateful to their view as the illusive vision of palm-isles and fountains to the travellers of the desert; it was but the *mirage*. No matter:

"Where ignorance is bliss,  
'Tis folly to be wise."

The mind of "young England" is, as we before intimated, miserably enervated by the perusal of the pages of froth, inanity, and nothingness on which we animadvert. How changed is our fatherland since the days when Milton wrote and Cromwell fought for truth and freedom! "Metlinks," said the prince of poets,\* "I see a proud and puissant nation mewing her mighty youth, shaking her invincible locks, and clearing her undazzled vision at the fountain itself of celestial light!" Would he, if living, address us now in the same strain? Alas! the eagle is blind and grey, the lion a captive, the oak in the sere and yellow leaf! How art thou fallen, O Lucifer, son of the morning!

\* Milton: *Prose Works*.

"O patria! O Divum domus Ilium, et  
inclyta bello  
Mœnia Dardanidum!"

There are causes for this degeneration. The railway mania has affected the press; it has induced a taste for what is light, weak, and flashy. People have time to ride, and drink literary champagne on the road; but not to eat solid intellectual fare, as of yore. The brief and feeble mental glimmer emitted by the novels and fictitious serials of the day is but the Arctic moonshine that glances on the Siberian iceberg, but thaws not, warms not the mental torpor of the stolid chaos beneath; while, at other times, alas! it is the ignis fatuus, whose delusive lamp may have lighted many a benighted wanderer to the swamp and the quagmire. Inane and immoral fiction are like the ill-shaped earth-born trapezium. Truth is the heaven-invented circle, glorious, perfect, one; the emanation of the Almighty mind, when "the morning stars sang together"—the sun of infinity—the type of eternity. To improve it, were to square the circle—to perfect perfection, at once an impossibility and a profanation. Yet has it been attempted, and the faculties of a nation have been perverted and prostrated:

"England! the time is come when thou  
should'st wean  
Thy heart from its emasculating food:  
The truth should now be better understood;  
\* \* \* \* \* We have seen  
Fair seed-time; better harvest might have  
been."

My country! *is there no pulsation in thy  
breast after a better state of things?*

The pleadings have been opened; we must now sum up. The temptation to sarcasm in the discussion of our theme has occasionally been strong; but we checked ourselves. The interests of literature are at stake. The press is the palladium of our hope; shall it be wrested from our grasp? It is the citadel of our strength; shall we betray it to the foe? Shall we, like the Trojans of old, admit the suspicious offering of hollow treason into the capitol of our hearts? Daughters of England, the pride of our isle! we think, in some circles, too much devotion is paid to Sir F. Bulwer Lytton, Samuel Warren, Martineau, and Gore. The perversion and enmity resulting from

\* *Æneid*: lib. II., v 241-2.

† Wordsworth.

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novel-reading can be but poor compensation for the expense and waste of time incurred. Were you to refuse to purchase, and peruse such works, their authors might, in a great measure, soon cease to publish them.

Sons of England! the idolatry of Boz, Lefer, Jerrold, and Thackeray is, in an intellectual point of view, a national disgrace—a disgrace lying principally at your doors.

My countrymen! *is there no pulsation in your breasts after a better state of things?*

Young men! be it ours—the writer is one of yourselves—be it ours to read only what is pure, powerful, and ennobling. Serials filled with conversational common-place should be scattered, like the leaves of the sybil, to the winds. Standard literature is engraven with a pen of iron, on a rock “more durable than brass.” Study it, apart from the giddy throng; dare to be singular! In the sculpture department of the Royal Academy, in London, there is now to be seen a model illustrative of firmness of mind, and of the aspirations and destiny of genius; there, palpably,

“——The unconquer’d wif  
Arises in his breast,  
Upright, and resolute, and still,  
Serene and self-possess’d.”

Life was given for noble purposes. Christianity does not annihilate ambition; it only purifies and directs it to worthier objects:

“Life is real—life is earnest,  
And the grave is not its goal;  
‘Dust thou art, to dust returnest,’  
Was not spoken of the soul!”

“In the world’s broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle,  
Be a hero in the strife!”\*

Imitate noble exemplars. Aristotle, Galileo, and Newton spent the midnight oil in studies that have immortalized their names, and enlightened all succeeding generations. Demosthenes, Cicero, and Chatham thundered in the Athenian Council, the Roman Senate, and at St. Stephen’s, while the thoughtless multitudes of their respective contemporaries in Greece, Italy, and England were worshipping mammon, or haunting Vanity Fair. There are brighter models than those just cited:

\* Longfellow.

“Lives of great men all remind us  
We may make our lives sublime;  
And, departing, leave behind us  
Footprints on the sands of time.”

The soul is a sacred treasure; it will outlive yon starry spheres. Neglect will sink it below the earth-worm; ephemeral amusements can but change it to the butterfly: culture and discipline can fit it for the sky. It is a jewel taken originally from the celestial quarry, and dropped into the realm of nature, not to be trodden under foot of swine, nor to deck the shrine of vanity; but to be polished for the service of humanity, and for the great Master’s use, till it reflect heaven’s own colours, and then transferred to the regalia in the cabinet above; thence to be drawn forth by heaven’s King, and worn on his diadem, at his coronation and marriage with the church, his immortal and long-betrothed bride. Such a destiny can never be secured by the current fashion of *light reading*.

My countrymen! *is there no pulsation in your hearts after a better state of things?*

Whatever the advocates of light reading may advance in self-defence, “there is a more excellent way.” There are other and better resources for the hours of relaxation from severer toils of brow or brain, among the middle and upper classes, than “The Last of the Barons,” “Esmoud,” and “Bleak House;” and for the pale artisan, than miscellanies filled with treason, tragedies, and trash. How preferable is it to recreate the mind, harassed with cares, with the wonders of nature, the works of art, and the discoveries of science; with the botanist, to dissect the gifts of Flora; and, with the chemist, to investigate the properties of matter, light, and air. How fascinating, yet how innocent, the gratification to linger over the page of the historian; to muse, with Plato, in the groves of philosophy; to climb, with Newton, to the solar walk and milky way; to trace, alike in the vast and the minute,

“The unambiguous footsteps of a God  
Who gives its lustre to an insect’s wing,  
And wheels his throne upon the rolling  
worlds;”

to enter the eternal shrine of Truth, and gaze on the brow of Genius, whose chaplet is unfading, and whose name

immortal; to spurn, with Pollok, beneath our feet, the earth,

"And all its tardy, leaden-footed cares,"

and hear Milton sing,

"The loss of Eden, till one greater Man Restore us;"

and, above all, to read, in the volume of inspiration, of that holier and happier

state, where the trifles of time will be forgotten; and the Christian, who has finished his course with honour, shall exchange the cross for the crown, the scars of war for the palm of victory, and the toils of pilgrimage for the "rest that remaineth for the people of God."

ALEXANDER GOUGE.

May 24th, 1853.

## Review and Criticism.

*Theism: the Witness of Reason and Nature to an All-wise and Beneficent Creator.*

By the REV. JOHN TULLOCH, D.D. Blackwood and Sons.

THE present generation know but little of the famous bequest of Mr. Burnett, a merchant of Aberdeen, dated 1785, by which he provides, that the interest of certain sums shall be expended at intervals of forty years in the shape of two premiums, inviting to the discussion of the Evidences of Religious Truth, and especially to the consideration and confirmation of the Attributes of Divine Wisdom and Goodness. Forty years apart! This fact will exclude all jealousy as between the men of the same generation. The exact terms of the subject of inquiry are thus given:

The evidence that there is a Being, all-powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this, in the first place, from considerations independent of written Revelation; and, in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to, mankind.

When the first competition was decided it was found, that the premiums were awarded to Professor Brown, of Aberdeen, and the Rev. John Bird Sumner, then Fellow of Eton College; and now Archbishop of Canterbury. Thus each nation took one of the two prizes—Scotland the first, and England the second. On the present occasion it is just reversed. Each nation has still one; but now England is first and Scotland second. This is reciprocity. The first prize of £1,800 has been adjudged to the Rev. A. Thompson, M.A., Lancashire; the second to Dr. Tulloch, Principal of St. Andrew's University. It is thus curious to note how the

analogies have held. In the first instance it was the principal of a Scotch University who carried the first prize, and a simple clergyman of the Church of England the second; it is now a simple clergyman of the Church of England that obtains the first, and a principal of a Scottish University the second!

The adjudicators of these great prizes have been Isaac Taylor—known over all the world for his literature; Mr. Henry Rogers, one of the Professors of Spring Hill College, Birmingham; and the Rev. Baden Powell. The presumption, then, is that the present Essays are upon the whole superior to those called forth by the first competition. The world cannot have lived forty long years without some improvement; and in that improvement the gifted Authors of the successful Essays of course have shared. There could be but one first prize and one second; and the second is only just not the first, for it may yet in point of merit so nearly approach it as to render the superiority a matter of doubt and disputation. In the present case, however, we believe the adjudicators were entirely harmonious, so that the presumption is—for we have not yet received the first prize—that the general judgment will be confirmatory of their decision. The plan pursued is at once simple and philosophical; we have first an elaborate dissertation on the principles of Inductive Evidence, in which the question of Causation, Final Causes, and General Laws are ably dealt with. Geology, too, is made to contribute its quota of the evidence. The second section proceeds to the

work of illustration, and in a manner at once profound, philosophical, and captivating, we have illustrations drawn from every part of Creation. The next section brings before us Moral and Intuitive Evidence as bearing upon the question. This part of the volume is somewhat abstract, but nevertheless, to the thoughtful general reader, it will be intelligible. The last section of the work, comprising a considerable part of the volume, deals with difficulties regarding the Divine Wisdom and Goodness. This is a very arduous part of the undertaking, and most ably has our Author gone through with his task. Pain and death, sorrow, social evils, sin, the written Revelation, the Divine man—incarnate wisdom and love, the Gospel as a Divine power of moral elevation, and consolation, with the limited reception of the Gospel, and millennial prospects, are points elaborately and learnedly discussed.

If we might speak comparatively, we would say at once, that the present volume, although it has carried but the second prize, is not less conclusive, while it is far more philosophical than the original first prize of Dr. Brown, and it is incomparably superior to the second prize taken by Mr. Sumner. So high is our sense of the value of this second prize that we shall look with solicitude for the first.

*The First Cause; or, a Treatise upon the Being and Attributes of God.* In Two Parts. By J. C. WISH, M.A. Secley and Co.

IN taking up this somewhat massive octavo, we inferred at once that it had originated with the great Prize movement of Mr. Burnett; and accordingly, on reaching the close of the Preface we find it candidly confessed that such was the fact, at the same time intimating that "its publication was not intended to depend upon the issue; it was in the press before the decision was announced." This fact is somewhat remarkable, since we believe it has rarely occurred in the history of competition. It indicates a measure of self-reliance on the part of the Author calculated to command respect. Like our Great Lexicographer, having done his best, he hands over his work to the empire of Letters, with the "confidence of a man that has endeavoured to deserve well." In this leviathan compe-

tition—for never were prizes of such amounts, £1,800 and £600, offered before for any literary performance—there can be no doubt, that a large number of works have been produced, every one of them well entitled to publication.

But as the publication of only two Essays—those obtaining the first and second prizes respectively—are secured, it would be much to be regretted, indeed, if all the rest were to be consigned to darkness. In the judgment of the learned Adjudicators there were many well entitled to the honour of publicity as eminently calculated to further the good of man; and among these there can be no hazard in placing the present volume, which is a solid, well-digested, ably thought, and vigorously expressed production.

The volume consists of two parts, Part I. dealing with the proof apart from Revelation; and here the whole field is traversed with a firm step, and the result is much admirable argument and masterly delineation; and Part II. exhibiting the proof from Scripture; and here, as may be supposed, the whole of the Evidences are all more or less put in requisition in maintenance of the great doctrine of the living and true God.

Having established the divinity of the inspired books, the Author proceeds to apply their contents to the subject in hand, steadily keeping within the prescribed terms of the conditions of the prize. The two parts of the volume, in the Author's view, exhaust the subject; and as here presented they are well balanced, the one against the other. Mr. Wish has performed a great work; and we doubt not that both the Church to which he belongs, the Church of England, and the Master he so ably serves will accept his offering, the servant profiting from it, and the Master pronouncing, "Well done!"

*Life Spiritual.* By the Rev. GEORGE SMITH. Snow.

LIFE Spiritual is the grand subject of New Testament inspiration. There the universality of the empire of death is everywhere either asserted or assumed. Morally viewed, the whole race of man is slain; as the great antidote to all this, Christ is set forth as the Redeemer and the life. These bodies turned to

dust will rise again; and souls that were dead shall live. He is alike his disciples' life and his disciples' righteousness: they are dead, nevertheless they live, and yet not they, but Christ lives in them. Thus, then, the theme of the Rev. George Smith, on the present occasion, is the highest within the whole range of human inquiry. It is the grand element of inspiration itself. The discussion of such a topic is accordingly arduous, such as serves to prove a severe test of the man who shall attempt its treatment. It imperatively demands the hand of a master; and none other will succeed. The book of Scripture, and the book of the heart must be prayerfully, patiently, and profoundly studied; while the book of nature itself may also be judiciously resorted to for the purpose of illustration. All this the Author has done; and the result is, a measure of success for which the Church of Christ has good reason to be thankful. The volume throughout bears the stamp of genuine Catholicity: that which it exhibits in the common salvation. It would be impossible for the shrewdest man living to determine, from the book itself, the section of the one church to which the writer belongs. Nothing is anywhere to be seen on the one hand but the glorious gospel; or on the other but the human species brought under its holy and elevating influence, removing guilt, cleansing from corruption, and imparting happiness. The lesson here presented, therefore, is suited to all, and to all alike, and in a very eminent degree calculated to be useful. We do not often close a book of similar dimensions, on kindred subjects, with a satisfaction so high, and so unminged. Here we have met with nothing either in doctrinal statement, spiritual development, or experimental delineation, which does not appear to us in perfect harmony with the inspired page, and the actual findings of regenerated men. The appearance of such a work, at the present time, is a matter for special gratification; it is a minute and comprehensive manifesto, clear, vigorous, and devout, strongly calculated to further the interests of personal godliness. It will powerfully tend to expose the utter worthlessness of all systems of mere formality, by showing that religion is a *life*, a power, a thing of purity, love, and obedience. The man of mere forms will loathe it;

and everything of the kind. Its principle will wound his pride; and its spirituality will be particularly offensive to his carnal heart. It is not less calculated to awaken those who abuse the blessed gospel to purposes of sin, and to show them, that "if any man be in Christ, he is a new creature; old things are passed away and all things are become new." But while it will correct error, both on the right hand and on the left, it will alike serve to guide him in the right path, and to help him forward in the same, by showing him the work to be done, and the blessings to be enjoyed, together with the unmeasured supply of the spiritual provision which is made for his encouragement and succour. We have noted a large number of passages, which we consider gems worthy of transcription; but regret the impossibility of citation. The best service, therefore, next to this, that we can do our readers will be to enable them at once to form for themselves a correct idea of what the volume comprises; and we can best do this by setting forth the contents of the several chapters:

The Agent and Means of Spiritual Life—The Nature and Principles of Spiritual Life—The Progress of Spiritual Life—Encouragements and Obligations to Spiritual Advancement—The Experimental Knowledge of Spiritual Life—Declensions and Revivals in Spiritual Life—Spurious Imitations of Spiritual Life—Developed Manifestations of Spiritual Life—The Influence of Spiritual Life on Others—Spiritual Life, in its Conflicts and Victories—Spiritual Life, in its Joys and Sorrows—Spiritual Life, in its Aspirations and Hopes—Heaven, the Consummation of Spiritual Life.

It will thus be seen, that the great subject of the volume is dealt with in all its principal aspects; and may even be almost viewed as exhausted. We consider the volume a very valuable addition to our experimental and practical theology.

*The Philosophy of the Active and Moral Powers of Man.* Vols. I. II. To which are prefixed Parts First and Second of the Outlines of Moral Philosophy, with many new and important Additions. By DUGALD STEWART, Esq. Edited by Sir W. HAMILTON, Bart. Constable and Co., Edinburgh; Hamilton and Co., London.

THESE are Volumes VI. and VII. of



the Collected Works, and they comprise all that Stewart wrote on the doctrine of Ethics Proper: to wit, Part First and Second of the Outlines of Moral Philosophy, and the two Volumes of the Philosophy of the Active and Moral Powers. There was only one edition issued in 1828, the year of the death of the great Author. In the original edition of the Active and Moral Powers, the two volumes were unequally divided, the one containing 416 pages, and the other 548. This difference served no purpose, since the distribution of the contents was sacrificed; for though the whole work constitutes but four books, different and determinate in their matter, the volumes did not, in each, comprise all, while the first was made to extend into the third book, the second commencing in the middle of a chapter! But notwithstanding this absurdity, it was not the whole; the elaborate discussion on the Free Agency of Man, which properly belongs to book III., and in fact constitutes its concluding chapter, was placed as an appendix at the end of the last volume, where, though on the one essential doctrine of Ethics, it appeared only as an accidental supplement! These inconsistencies Sir William Hamilton has corrected; the two volumes are now the same thickness, each including two books of the philosophy of the Active and Moral Powers, and the relative portion of the Outlines. The appendices are arranged in their natural connection, and the precurative notes proportionately distributed. It is also proper to notice, that with regard to the second part of the Outlines of Moral Philosophy, the first and second chapters now correspond to the first and second volumes. The works are thus brought into a clear and correct co-relation, the chapters of the one referring to the volumes of the other.

In none of the previous volumes had Sir William so much to do to adjust matters as in this; and the arrangement he has adopted is a very great improvement, giving a completeness to the whole which was never previously possessed. The new matter is considerable, and the few notes of Sir William add an additional value to the text. To the volumes are appended a clear and copious index.

Once more, then, we feel bound to tender special acknowledgments for

the present complete edition of the Works of Stewart. Each successive volume only serves to impress us with a conviction of its incalculable importance, and of the great service which has thereby been rendered to the Philosophy of the Mind. It is fully entitled to the dignity of a Cyclopædia of Mental and Moral Science.

*Voices of Many Waters; or, Travels in the Lands of the Tiber, the Jordan, and the Nile; with Notices of Asia Minor, Constantinople, Athens, &c.*  
By the Rev. T. W. AVELING. SNOU.

ON a work of this description little is required beyond a general critical opinion, and the exhibition of extracts illustrative of that, or of special points. The present Volume would supply quotations of a deeply captivating character sufficient to fill our three sheets, and still leave behind abundance for second comers. We have read no book of a kindred character for many years in point of fact, description, sentiment, and style to be compared with it. The range through which our Traveller passed was very great; and he has remarkably succeeded in grouping his facts and incidents, so as to elevate the important, and depress the insignificant, rendering the whole morally impressive, and artistically beautiful. Those whose lot it may be to follow in the wake of our Author will find him an enlightened, vivacious, observant, and every way desirable companion; but those to whom it may not be permitted to roam by the side of these Many Waters, listening to their mighty voices, may, without toil and without danger, procure here what six months' peregrinations will hardly impart to them. Switzerland, Italy, Rome, Naples, Malta, Egypt, Cairo, the Desert, Jerusalem, Bethlehem, the Dead Sea, Samaria, Nazareth, Damascus, Baalbec, the Levant, Athens, and the Adriatic Sea, are among the subjects on which the Traveller has expressed himself with frankness, intelligence, devoutness, and beauty. We have no space to support this our general view, by extracts, which, however, is superfluous. Our appeal is to the book, by which we have only to ask all readers in circumstances to replenish their libraries, to test the opinions here recorded, confident as we are of their entire concurrence.

*History of the Colony of Natal, South Africa.* By the Rev. W. C. HOLDEN. Heylin, Paternoster-row.

MR. HOLDEN thoroughly understands the subject on which he has set himself to address the British public, forasmuch as he has been no fewer than fifteen years resident in the colony. While the work dwells on Natal, there is also appended to it a brief history of the Orange River Sovereignty, concerning which, of late years, we have had so much talk at home, and so much conflict abroad, and of the various races inhabiting it, the Great Lake Ngami, Commandoes, the Dutch Boers, and other matters connected with the general question of African Colonization. We learn from the preface that the history was finished at the close of 1852, and transmitted for publication to London; but circumstances led to its delay till 1853, when Mr. Holden very properly turned his attention to the present condition of the country, composing a small work on the Orange River Sovereignty, the abandonment of which by the British Government was then in contemplation; and this, as we have just stated, explains the circumstances of the Appendix. In that publication, Mr. Holden, writing from extended personal knowledge, adduced and urged the strongest arguments for not abandoning the control of that important territory. The worthy Author has concurred with all who deemed the intention an infatuation as well as an injustice, and who deprecated the idea of a surrender as an impending calamity.

The work opens with a description of Natal, the Bay, and the adjacent country, setting forth its geographical position, and natural history; giving at the same time an account of the locality from the description of it by Vasco de Gama in 1497, till the arrival of Lieutenant Farewell in 1823; the history of the first English settlers from that period to 1842, when Natal was taken from the Dutch; the immigration of the Dutch farmers to Natal with the slaughter of Relief and his party at Dingaan's Capital; the taking of Natal by the English; the establishment of the British Government there, with its Laws and Regulations at the present time. To this succeed interesting disquisitions relative to the English Government, and the Natives,

Towns, Villages, and Settlements. We have then a chapter on Emigration, and the Capabilities of Natal, a chapter of great importance after the controversial discussions which have taken place relative to its capabilities, as to the cultivation of sugar, coffee, cotton, and so on. The work concludes with a dissertation on the Cape Way, Roads, Banks, Gold, and Coal, and some other kindred matters.

What is called the Appendix already referred to, is no minor consideration; it is a very considerable publication of itself, comprising some 130 octavo pages. The illustrations are unusually numerous, and we presume, correct as well as striking, materially aiding the reader to form an accurate conception of the dismal country in which the scene is laid.

*The Glory of the Holy Ghost.* By PETER M'LAREN. Johnstone and Hunter.

THIS is in several respects an original and in every way a very important work. The following paragraph is explanatory:

In order to illustrate the work of God as perfected by the Holy Ghost, it has been found necessary to explain first of all the doctrine of the Trinity. This has been done according to the Augustinian theory, which is simple, and apparently consistent with the Word of God. In the Scriptures we find one divine Person distinguished as the Father; another distinguished as the Son, and the Wisdom, and the Word of God; and another distinguished as the Holy Spirit, or Breath of God. These words bring out the figure of a man speaking, — wherein there is the speaker's will to produce an intelligible sound; his understanding and vocal organs defining and forming the words; and his breath receiving this form, and carrying out into separate existence, in the formed words, the intended speech. There is nearly the same relation between God and the created universe, as between a speaker and the words uttered by him; hence the propriety of representing the Trinity acting by the figure of a man speaking. This is the skeleton of the reviled scholastic theory; and whatever the reader may think of it, it has satisfied men eminently wise and good, and it serves to connect the revealed facts of the case better than any other theory.

After a disquisition concerning the Trinity, the Author proceeds to discourse on the operations of the Holy Ghost in the creation and government of the world; on the person of the Messiah, in his saving work on the people of God, and his Ecclesiastical

Work in the Church, its ordinances, its officers, and its operations. Mr. McLaren demonstrates an ardent love to the Old Divines, and an intimate acquaintance with their best productions. He appeals, in particular, rightly to have estimated, and deeply to have pondered the golden treasures of John Owen. "The present work, notwithstanding the magnitude and variety of its subject, is confined to laudable dimensions, so that both as to price and magnitude, it is a book for the people, for all the people; and to every reader of these pages we may cordially commend it."

*The Resurrection of Israel—Poem.* To which is added *Death and the Sculptors; or, Art against Art, and other Poems.* By the Rev. H. NEWTON, B.A. Blackwood.

MR. NEWTON'S is a name new to the world of letters, but we trust it will frequently return; for there is much in this brief Volume to inspire hope for the future. These pieces indicate not only high poetic genius, but superior intellectual culture, a thorough appreciation of, and an entire consecration to the Gospel. The matter of the Sculptors is one peculiarly seasonable to the times which are passing over us. Mr. Newton is duly alive to the dangers of the day flowing from a variety of sources, and in particular from the great and growing extent of our intercourse with the Continent. His own observations in prose, in the vivid piece, "Death and the Sculptors," possess a special value. "This piece," he tells us, "was composed while the Crystal Palace was standing in Hyde Park, under a strong apprehension, justified by the event, that the devil was about to bring a fearful evil upon the country." In the course of these striking remarks, it comes out that "Pauline, the sister of Napoleon I.,—divested of all shame, stood a model for the robeless Venus of Canova! When remonstrated with for this act, she coolly observed, that 'the temperature of the room was not uncomfortable.' She did not in consequence lose taste in Italy, simply because all society there was Paulinised as well as denationalised." How revolting the idea, that the sister of the Emperor, Napoleon the Great, should present herself naked in the room of a sculptor, that her form might be chiselled into the resemblance of an imaginary Venus! Mr. Newton properly remarks, that this is what the enemy of England's Protestantism has been all along attempting upon our own country. Let the moral purity of the English people be once tainted, and Popery will advance with rapidity. Under these circumstances then, the Author well observes, that "We cannot silently stand by and see a deadly poison infused into the heart of England; that all similarly naked statues imply acts of similar baseness and degradation of the female sex."

Mr. Newton then proceeds to advert to the divers matters touching Popery, May-

nooth, and Statuary, after which he again appeals with great force to the parenthood of the land. He justly expresses his deep concern that the Directors of the Crystal Palace at Sydenham should have suffered the love of Art so completely to overthrow their love of morality! He considers the exhibition there of naked male figures to be such an outrage on society, and on so grand a scale, that if tolerated, modesty or decency would have ceased to stand for any human idea or human feeling. Nothing like it was ever known in the worst times of the most demoralised people in Europe. "Even in Italy a guide has been known to refuse to lead an English family into a complete Artistic Chamber, because the statuary was 'a little indecent.' They had not got so far in Italy as the Crystal Palace people in England."

We believe there is much more in this matter than has yet found its way to the public mind; and we suspect, that from the spirit of the present age, things will become worse before they become better. Mr. Newton's Appeal to the so-called Christian Artists, is striking and pungent. But we must stop; all this is, so to speak, by the way, and touching the prose and the morality of the volume, for which we greatly admire the Author, while we tender him our special thanks. *The Resurrection of Israel* is a masculine and powerful poem, as well as the subsequent articles on Creation, and the Cave of Anak; Moses on Mount Nebo is a noble production, constituting, indeed, the chief poem of the volume.

*Lectures Delivered before the Young Men's Christian Association in Exeter Hall.* Nisbet and Co.

OF all the volumes of a kindred character which have preceded the present, we doubt if there be one containing a larger measure of substantial excellence. The Subjects are well chosen, as well as the Lectures. The Origin of Civilization—Labour, Rest, and Recreation—Popular Fallacies—the Glory of the Old Testament—Philosophy of the Atonement—Man and his Master—The Intelligent Study of the Holy Scriptures—Constantinople and Greek Christianity—Agents in the Revival of the Last Century—God's Heroes and the World's Heroes—the Dignity of Labour—Ragged Schools—Opposition to Great Inventions and Discoveries. Such are the topics, and it is not too much to affirm, that very worthily were they severally worked out, and that very admirable and valuable is the aggregate presented in this handsome volume.

We never like to lose a fair opportunity of speaking a good word for a Bishop; and only regret that we have so seldom an occasion to gratify ourselves in that direction. In the present case, an occasion is supplied in the person of one of the most erudite, enlightened, patriotic, and noble-minded men that ever occupied the bench—Archbishop Whately, of Dublin. This most distinguished prelate did not think it beneath him to undertake the opening lecture of this series, and thus to appear before the Chris-

tian Young Men in London. All honour to the Archbishop! One such act would do more to conciliate opposition to a State Church, to render men tolerant to the defects of the system, than a thousand bitter homilies such as those of Henry, of Exeter, Charles James, of London, and Samuel, of Oxford. The Bishop in the opening paragraph of his Lecture states, that he proposes to lay before the audience "a small portion of the results of his researches and reflections upon them;" and it is greatly to be hoped that the store, from which this small portion is detached, will, in due season, and soon, meet the public eye. Dr. Whately is one of the few more eminent public writers who have not written too much. He is careful always to choose his subject well, and wisely; and having so chosen it, he is also careful to elaborate it to the utmost, so that when it comes before the public, he is in a position rather to demand their applause than to beg their indulgence. Granting no indulgence to himself, he requires to ask none of the public. The present dissertation is worthy of Archbishop Whately, mainly, luminous, well digested, strongly conclusive, with here and there a dash of carelessness, which shews that this distinguished writer on logic, and on rhetoric, is always more careful of the former than of the latter. In expression the Bishop is often slovenly; in argument very rarely at fault. The volume as a whole is one of very great value.

*Public Worship; or, Praise, Prayer, and Preaching.* By JOHN SMITH, M.A. Simpkin, Marshall, and Co.

THOUSANDS will be glad to receive a volume on the subject of "Praise, Prayer, and Preaching," from the practised pen of the Author of the "*Scottish Clergy*," comprising two volumes of sketches of ministers of all denominations who, during the long course of seven years, continued to excite an extraordinary measure of attention throughout all parts of Scotland. This was a species of labour for which the author was, to an unusual extent, qualified. We doubt whether, all things considered, there is any man of his time equally endowed with the peculiar gifts which called for so peculiar an enterprise. Mr. Smith's original qualifications are such as fall to the lot of few public writers. Had he lived two or three thousand years back, he would undoubtedly have taken his place—and a high place, too—amongst the critics of his time, and have come down to us in the same roll with Dionysius, Quintilian, and Longinus. The present work has the advantage of being the last effusion of the author's genius, and it has consequently derived the full benefit of his multifarious studies, in connection with his disquisitions on contemporary clergymen. This essay on praise comprises much that is entitled to general attention. He has a thorough conception of what ought to be, and is keenly alive to the errors and evils which prevail. It is the best essay upon the aspect of the subject which Mr. Smith has selected in our language. The writer, here and there, uses a freedom of expression, however, which perhaps may stumble people of tender sensibilities, and lead

them to look upon him as a man of the *Edinburgh Review* School—more daring than devotional, and perhaps they will not be greatly out; but for all that, and even while they "strike," we hope they may "hear." The essay on Prayer is brief—we think too brief. The subject is of sufficient importance to have authorized, if not to have demanded, much more expansion. The chief talent is the department on preaching, which is entitled to special notice.

*Creation's Testimony to its God; or, The Accordance of Science, Philosophy, and Revelation.* By THOMAS RAGG. Longman and Co.

THIS volume is offered by its devout and gifted Author as a Manual of the Evidences of Natural and Revealed Religion, with especial reference to the progress of Science and the Advancement of Knowledge; and is one of the most instructive and interesting works of its class that we are able to name. Nothing, indeed, for a considerable number of years, of the same kind, has appeared at all comparable. It is sound alike in its science and in its religion, and very strongly exemplifies the advantage, other things being equal, of religious men dealing with scientific subjects. Their piety affects alike the intellectual and the moral character of their productions, imparting at once a glory and a lustre which add exceedingly to the charm. In the present case, the philosopher and the poet walk hand in hand in delightful harmony. We have said, the "poet," for many of our readers are aware that Mr. Ragg has distinguished himself in that capacity by his excellent publications, "*The Incarnation*," "*The Deity*," &c.

The range of the present volume is very wide, comprising all Nature, all Science, and all Inspiration, and bringing the whole to bear united testimony to the power, the wisdom, and the goodness of the Almighty Creator. There is not one of these twenty chapters which presents not evidence of solid inquiry, deliberate study, and deep earnestness. We could quote whole sheets of passages of striking excellence, the perusal of which would impart both instruction and pleasure in a high degree, and leave on the mind impressions which no time will obliterate. Of all the publications of its Author, it is, unquestionably, by far the most important; entitling him to a place amongst the ablest and most useful writers of his country. Mr. Ragg, unquestionably, will henceforth take rank with our Bentleys, our Butlers, our Paleys, and our Sumners.

*Altar Gold; or, the Worthiness of the Lamb that was Slain to Receive Riches.* By the Rev. JOHN MACFARLANE, LL.D. Glasgow. Second Thousand. London: J. Snow.

WE are more pleased than surprised to find that ten hundred copies of this most noble Sermon have already been dispersed throughout the ranks of the supporters of the London Missionary Society. The demand does credit alike to their reason, their judgment, their piety, and their zeal. The text is one of the happiest ever selected on such an occasion, and the working out of the idea has

never been surpassed. The thing is thoroughly Scotch—that is to say, analytic, argumentative, and every way logical;—and nothing is wanting to its perfection, but a few tints, a stroke of pathos, or a flash of splendour, which it is more especially the prerogative of English genius to impart. If there is to be any comparison, we must compare our eminent preacher not with English preachers, but with those of his own country who have come to serve the Society; and thus tested, he will occupy a chief place amongst men of the former rank. The appeal to the intellect is throughout most powerful; but amidst the homage done to intellect, the heart is by no means forgotten, although power rather than sentiment is the predominating feature of the preacher's mind.

Dr. Macfarlane undertakes to discuss three points:—the sense in which the Law of Jesus Christ appears to be dependent on the favour of men;—the worthiness of the Lamb that was slain to receive the riches of men;—the qualification of the Judges that bore witness to this worthiness of the Lamb that was slain to receive riches. Under these points we have a beautiful and impressive embodiment of principles, doctrines, and facts, the whole pressed home with an eloquence worthy of the subject.

*A Poetical Grammar of the English Language, and an Epitome of the Art of Rhetoric.* By ROBERT CLARK. Houlston and Co.

THIS is an ingenious and interesting volume, which, although it promises rather too much, yet performs something. We have first a chapter, amounting to some thirty pages, on Grammar, to which succeeds another on Elocution. The rest of the volume is very largely made up of passages, both in prose and verse, didactic and descriptive. The main peculiarity of the book consists in the author's rhyming predilections. On the subject of grammar, all his rules are in verse; and, to say the truth, considerable ingenuity is manifested, although we do not see that much is gained by these doggerel edicts. For example, speaking of "composition," we have the following:

Take first this maxim of important truth,  
 'Tis good for age, 'e'en as it is for youth—  
*Good sense, foundation is for writing well.*  
 This understood, your subject may excel.

Here there is certainly no great profundity. It simply amounts to this—that with straw and clay a man may, perchance, make bricks, but that, with neither, he will get sorely on. There is a great deal throughout that might be turned to ridicule, but nevertheless there is merit in the production. We greatly prefer, however, Mr. Clarke's prose to his verse; and here we have a respectable example in his disquisition on Extemporaneous Speaking; the whole of his Rules may be summed up in a few words:—"Be natural, and give yourself up to the guidance of common sense." Among these Rules are the following:—"Never admit unnecessary parentheses; exclude all redundant words and phrases; do not conclude your sentences with an adverb or preposition, or any inconsiderable word." The book, to the young

beginner, will supply both help and amusement.

*Sabbath Reading; a Lecture delivered at Zion Chapel, Carmarthen, on Wednesday, April 25, 1855.* By Rev. W. WILLIAMS, Wesleyan Minister. Hamilton and Co.

WHAT are we coming to? Is the agitation against the sacredness of the first day of the week being transferred from our great and, as to the majority, ungodly Metropolis to the remoter districts of the realm? It would seem so; and hence this valuable Lecture was called forth by a proposal made for opening the Reading Room of the Carmarthen Literary and Scientific Institution on Sundays! The valuable Address is dedicated to the Young Men and Artizans of Carmarthen, with the view of furnishing them with a few practical reasons for adhering to an English Sabbath, and resisting the introduction of a continental one. On this occasion, the Author has done excellent service to the locality in which he is exercising his ministry. The subject is discussed with great freedom, in a good spirit, and on the best principles. Mr. Williams observes, it is a very strange thing that while there is such solicitude manifesting itself in Great Britain to trample on the Sabbath, the people of France, who have had no Sabbath for generations, should be anxious to recover it, and to establish a day of rest! Many tradesmen in Paris have actually closed the shops, and many people throughout both France and Germany are longing for a religious Sunday. Well says Mr. Williams, "Bible-reading and Bible practice are the great want of our times. No theory for the relief of our social evils which ignores this source of highest wisdom and power can possibly succeed." Those are among the true sayings of God, and all attempts to give them the lie will only issue in confusion.

*A Guide to the Knowledge of Life.* By R. J. MANN, M.D. Jarrold and Sons.

THIS work is avowedly designed for the use of schools, and of all who desire to be informed regarding their own organization, and its relation to the natural influences that are concerned in the maintenance of health; in other words, for all rational beings to act in a rational manner. The volume itself is, in its way, something more than a curiosity; it is a compend or digest of a vast subject in all its ramifications. What Dr. Mann has done in another direction, that Dr. Mann has done in this; it is a sort of encyclopædia of the subject. We have nothing like it in the English tongue, nor, so far as we are aware, in any other. After a series of copious chapters on organized structure, elementary materials, composition of the atmosphere, water, plants, soil, and so forth, we reach Man, and are entertained by a long chain of admirable disquisitions on food, digestion, blood, circulation, organic fabrics, the animal body, the muscular parts, the nervous parts, the brain, the operations of the mind, the external senses, and other subjects of a kindred character. The volume is copiously illustrated by cuts, which materially aid in the comprehension of the text. For the higher order of

schools the volume is invaluable. To conduct the elder scholars through a course of instruction such as that here presented, would confer upon them a permanent obligation. Dr. Mann, by the preparation of the volume—which has been the result of not a little labour—has done a great and important service to society.

*Sabbath Evening Readings on St. John.* By the Rev. JOHN CUMMING, D.D. Hall, Virtue, and Co.

Of all the New Testament Scriptures none are comparable with the writings of John for emotion, sublimity, and a something resembling the utterances of his Divine Master. Dr. Cumming has felt himself peculiarly at home in slowly threading his way through this ethereal memoir of God Incarnate. He appears to have entered most deeply into the spirit of his subject; sympathy has everywhere manifested itself, and the success with which he has imbued the spirit, and embodied the views of the Apostolic writer is such as cannot fail especially to commend it to the devout reader.

The way to use the work with advantage, is not lazily to sit down and read the commentary first, or read the commentary alone, but to take the Scripture on which the preacher expatiates, reading it carefully and devoutly, and with the closest attention to get at its meaning, and its bearing on the heart and the life; and having done so, then, to take Dr. Cumming and see what he has said on the subject. The reader will be frequently pleased to find that he has anticipated the preacher, and sometimes, perhaps, surprised, that he should have overlooked what the preacher presents to his attention; and sometimes it may be, his own thoughts will supply him with considerations greatly important which have been overlooked or omitted even by the preacher.

*Christ and his People.* By the Rev. F. W. Krummacher, D.D. Seeley and Co.

It is now a considerable time since the star of Krummacher burst upon our horizon. His mode was original, his subjects well selected, and the reception given him was such as to encourage a repetition of his services. He has, however, been slow to avail himself of the advantages supplied by British popularity. Yet, from time to time, proofs have been given that, if not working hard, he was not wholly idle. The present volume consists of themes peculiarly suited to the exercise of the author's talents. His power consists in portraiture; he is a great moral painter; nor is he defective in transcribing to his page the lineaments of physical nature.

In his present work, we have something of order in a very comprehensive outline. John the Forerunner forms Part I., and is descanted on throughout a number of captivating chapters. The Messiah next succeeds, and the great events of his wondrous career are expatiated on at great length. Then comes a dissertation, entitled, *The People of God*, followed by *The World*. Under these several headings, we have a large amount of instructive teaching and edifying matter.

*Præces Pauline; or, the Devotions of the Apostle Paul.* Jas. Nisbet.

THIS is a volume of a thoroughly devotional character. Paul has been presented in such a variety of aspects by writers of every class of devotional pretension, that it might have been supposed little more, if anything, remained to be done. Only a careful hand and a keen vision could expect to reap even a few solitary ears; but it is otherwise, as the present volume abundantly shows. We have here stated, under two heads,—the first entitled *Historical Notices*, and the second *Epistolary Records*—no fewer than thirty-eight classifications of the prayers of the Apostle. This intimation will show with what minuteness the New Testament Scriptures have been examined, and with what all the points have been selected and arranged. The book is alike distinguished by devout sentiment and elegant expression; and is, in an unusual degree, calculated to further the ends of personal piety.

*The Congregational Pulpit.* Nos. I.—III.

AMONG the more recent projects of a serial character is the *Congregational Pulpit*, edited by the Rev. T. G. Horton, of Tonbridge Chapel, New-road. Already we have three numbers, and six sermons before us. Number III., however, is that with which we are mainly concerned; and here the first discourse is, "*Christ Crucified*," by the Rev. James Baldwin Brown; and the second, "*An Appeal to Young Men from a Brother's Grave*," by the Rev. Josiah Viney. Both are excellent, and calculated alike to instruct and to edify. The conception of a *Congregational Pulpit* is excellent, such as entitles it every way to the support both of ministers and of people. That matter, in abundance, will be found from month to month to keep it well filled, we have no doubt, and by proper arrangements on the part of Messrs. Judd and Glass, we cannot doubt of the success of the publication.

*The Church of the Millennium.* By the Rev. ALEXANDER ARTHUR, Shepherd and Elliott.

THE object of this tractate is to refute the arguments of Dr. Cumming on the end of the world. Whether Dr. Cumming seriously believes his own arguments we know not, but sure we are, that nobody else believes them. Multitudes may crowd around the rostrum of our millennial orator, admiring his plausibilities, and unitedly testifying to his genius, but we believe neither man nor woman of sound mind ever for a moment placed the slightest confidence in the truth of his lucubrations touching this subject. But if any such there be, they are neither beneath notice nor sympathy; and we commend to them the able disquisition before us as one very likely to be of service in rescuing them from their preposterous delusions.

*Life of Napoleon III.* By F. GREENWOOD. Partridge and Oakley.

THEY who desire a clear outline of the extraordinary career of the present occupant of the Throne of France, will find it in this vo-

lume, which contains a digest of all the main facts of his strangely romantic history. Candour has been combined with care, in the preparation of the work. Mr. Greenwood is neither an enemy nor an idolator, but a faithful historian and a judicious observer. The appearance of the volume is seasonable, as it is desirable that Englishmen should know something of the Sovereign who is the Ally of their country in one of the greatest wars of modern times. As a blended exhibition of history and biography, it is, moreover, as full of instruction as of interest, supplying many a lesson from which the studious reader may profit.

*The Golden Age* and other Poems; dedicated, by permission, to the Earl of Carlisle. By ALEXANDER GOUGE. Hall and Co.

MR. GOUGE is a man of superior promise, and, should he be faithful to the spirit that is within him, he may achieve something which will outlive most of his contemporaries, and go down to the generations to come. He is intensely martial—a man whose proper place is in the army. Full of the love of liberty, he is full of heroism, and would, apparently, had he nine lives to lose of, deem them all not too much to lay upon the altar of human freedom. While most of the pieces have a military bearing, some of them possess extraordinary vigour. In this respect his position is peculiar. We remember no other volume of modern times so thoroughly pervaded by the spirit of Mars.

*Not a Minute to Spare; a Thought for the Times.* Hamilton and Co.

THIS pretty tractate is pervaded by a fine evangelical spirit, while the matter is diversified by a considerable amount of incident, dialogue, and fact. The circumstance that its profits, should any arise, are consecrated to the Exeter City Mission, will of itself show the spirit by which the writer is moved. It is an earnest, urgent exhibition of the claims of the soul, which may be advantageously put into the hands of multitudes who care last and little for that which ought to be their first and principal care.

*Suffer Little Children to Come unto Me.* Nelson and Sons.

THIS volume presents a series of Scripture lessons for the young. The subjects are well chosen, and the questions much calculated to help the less experienced parent, governess, or teacher to the best method of communicating instruction. The illustrations are remarkable for their beauty, although few in number. The type is large and excellent, which will be found a matter of importance in dealing with the youthful mind, the eye of which it is difficult to command steadily to small type.

*Urgent Questions, Personal, Practical, and Pointed.* By JOHN CUMMING. Shaw.

THIS is a species of pocket companion, comprising twelve animated and thoroughly evangelical essays, all founded on the interrogative principle, and peculiarly calculated

to penetrate, enlighten, and move the heart of the reader. Of the many good things Dr. Cumming has done for popular purposes, none surpasses the present.

*Biographical Sketch of the late Dr. Golding Bird.* By HULTON BALFOUR, M.D. Constable and Co., Edinburgh; Hamilton and Co., London.

THIS exquisite sketch was originally delivered to a body of Students at the request of the Edinburgh Medical Missionary Society, by Dr. Balfour, who is a Professor in the University of that city. The narrative is deeply instructive as well as exciting; and its tendencies are to fortify the faith of such as believe, and to impel them, at the same time, to works of faith and labours of love. This Medical Missionary Society is an affair of no ordinary importance, since its Committee comprise a large body of the most eminent men, medical and other, in Edinburgh.

*A Memoir of Mrs. Tarbett.* By her PASTOR. Hamilton and Co.

THE present publication, although small, possesses an unusual value. Mrs. Tarbett assuredly was not an everyday Christian. She occupied a very high place in the school of Christ; and her removal has created a very great blank in the church whose fellowship she adorned. It will, nevertheless, be a comfort to her surviving friends to have before them this little memoir, in which the lineaments of her moral image are clearly and beautifully depicted. The impression left by the perusal will be one of a highly beneficial character; and they who have read these pages once will probably read them again. Her Pastor has modestly withheld his name; but assuredly there was no reason for the abstinence he has thought it meet in his modesty to exercise.

*Our Friends in Hell; or, Fellowship among the Lost.* By the Rev. JOHN KILLEN, M.A. Shepherd and Elliot, Edinburgh.

MR. KILLEN has distinguished himself by a remarkably interesting book, entitled "Our Friends in Heaven," to which he has added the terrific pages now before us, the perusal of which is eminently calculated to awaken thoughtless men to consider their latter end.

*Kitty Brown; or, Beginning to Think.* Shepherd and Elliot.

THIS pretty little volume somewhat trenches on the corresponding publications of the Religious Tract Society. But, while the object is one, the mode of accomplishing it is considerably varied. The present is an exceedingly interesting publication, which young persons will read with unflinching attention from the first page to the last.

*"Enter into thy Chamber."* A Tract for the Times in relation to the War. Hamilton and Co.

THIS tractate possesses a highly spiritual character, touching but slightly on the political aspects of the question; although the latter half is interspersed with thoughts

which show that the writer has a judgment of his own, and which at the present time are deserving of consideration.

*Scripture Lessons for Elementary Classes for every Sunday Morning and Afternoon throughout the Year.* Sunday School Union.

It is enough to announce this well prepared and very useful Manual. The arrangement is excellent. The points are the following: The Life of Christ, Christian Doctrine, Sacred Biography, Scripture Precept, and the Holy Sabbath. Under these several headings, we have an excellent selection of Scriptures.

*Little Jessie on the Death-bed of a Young Brother.* Shepherd and Elliott.

A book emphatically for the young, but which many of the aged may read with advantage.

*The World as Seen by One Leaving It.* By the Rev. WILLIAM LAW. Shepherd and Elliott.

THIS is one of William Law's awfully solemn and awakening appeals to the conscience of a dormant world.

#### DR. WM. SMITH'S DICTIONARIES.

AMONGST important publications which arrived too late for notice this month, are the Great Dictionary, and the Small School Dictionary (Latin and English), of Dr. William Smith, on the appearance of which we congratulate the wide World of Letters. We shall enter more fully into their merits next month.

## Poetry.

### BRING BACK THE CHAIN.—THE CAPTIVE'S REJECTION OF LIBERTY.

BY THE HON. MRS. NORTON.

Whoever has read that beautiful fragment of Sterne's, "The Captive," cannot but remember the striking observation made towards the close of it by the spectator who was supposed to witness the different stages of the prisoner's misery, from the first moment of imprisonment till the hour when, as the narrator expresses it, "the iron entered his soul." The captive of the following stanzas is one, indeed, whom the "iron" of captivity has pierced. Immured from all he loved for so long a period, freedom, when it was proffered, had lost its charm, and he rejects with scorn that liberty which to him was now but a mockery.

It was an aged man, that stood  
Beside the blue Atlantic sea;  
They cast his fetters by the flood,  
And hail'd the time-worn captive free!  
From his indignant eye there flash'd  
A gleam his better nature gave;  
And, while his tyrants shrank abash'd,  
Thus spoke the spirit-stricken slave:

"Bring back the chain, whose weight so long  
These tortured limbs have vainly borne;  
The word of Freedom, from your tongue,  
My weary ear rejects with scorn!  
'Tis true, there was—there *was* a time  
I sigh'd, I panted to be free;  
And, pining for my sunny clime,  
Bow'd down my stubborn knee.

Then I have stretch'd my yearning arms,  
And shook in wrath my bitter chain:  
Then, when the magic word had charms,  
I groan'd for liberty in vain!  
That freedom ye, at length, bestow,  
And bid me bless my envied fate;  
Ye tell me I am free to go—  
Where?—I am desolate!

The boundless hope—the spring of joy—  
Felt when the spirit's strength is young,  
Which slav'ry only can alloy—  
The mockeries to which I clung—

The eyes, whose bright and sunny ray  
Made life's dull lamp less dimly burn—  
The tones I pined for, day by day,  
Can ye bid *them* return?

Bring back the chain! its clanking sound  
Hath then a power beyond your own;  
It brings young visions smiling round,  
Too fondly loved—too early flown!  
It brings me days when these dim eyes  
Gazed o'er the wild and swelling sea,  
Counting how many suns must rise  
Ere one might hail me free!

Bring back the chain! that I may think  
'Tis *that* which weighs my spirit so;  
And, gazing on each galling link,  
Dream, as I dream'd, of bitter woe!  
My days are gone. Of hope, of youth,  
These traces now alone remain—  
Hoarded with sorrow's sacred truth—  
Tears, and my iron chain!

Freedom! though doom'd in pain to live,  
The freedom of the soul *is* mine;  
But all of slav'ry you could give  
Around my steps must ever twine.  
Raise up the head which age hath bent;  
Renew the hopes that childhood gave;  
Bid all return kind heaven once lent—  
TILL THEN, I AM A SLAVE!"



## "OUR CHURCH'S DANGER."

SOMETHING FOR THE TIMES.

Honest shepherd, wisely earnest  
In thy ministry of love,  
Who, with holy fervour, earnest  
Souls to win for worlds above,—  
Thee I praise, discreet and fervent,  
Thee, wherever thou art found,  
Man's dear friend, and God's dear servant,  
Shedding blessedness around.

But, for yonder thousand others,  
Lo! the herd of poisonous men,  
Persecuting us lay-brothers  
Ruthlessly by tongue and pen;  
Droopy readers, frowzy teachers,  
How much have not *you* to fear,  
When on such unfaithful preachers,  
Judgment frowns for dulness here!

What occasions, what position  
Hireling parsons fling away!  
Crown'd with God's and man's commissions,  
All they care for is the pay:  
Crowded round by fellow sinners  
Hungring to be caught and fed,  
Soul-destroyers, not soul-savers,  
Lo! they give us stony bread.

Deans and chapters, truth-betraying,  
Pirates of the church at home;  
Histrionic curates, playing  
Loose with Luther, fast with Rome;  
Rectors, surplice-fee devouring  
Bishops, greedily overrunning;  
What a storm of wrath is towering  
O'er the church, for sake of such.

Woe! dumb dogs, that love to slumber;  
Woe! ye service-humming drones,  
That our Church and State encumber  
Fatally with dead men's bones;

Woe! though conscience may be harden'd  
Here to lust of things below,  
Guilt like yours must flame unpardon'd  
Terribly in worlds of woe!

Church of England, Christian mother!  
Rich in children good and true,  
Prelacy and worldlings smother  
Half thy truth and goodness too;  
Heed a layman's honest boldness,  
Warning half-prophetic now,  
Lordships, Priestcraft, Fees, and Coldness,  
These must have an end—or *Thou*!

## SMALL THINGS.

"Who hath despised the day of small things?"

From little seeds sweet flowers spring,  
And perfume o'er our pathway fling;  
The noble oaks derive their birth  
From acorns buried in the earth;  
And the bright corn on waving plains  
Rose from the tiny, scattered grains.

And infant bands may plant the seed,  
And from that small and simple deed  
Rich produce shall adorn the ground,  
And gladden every heart around;  
For God will send the sun and shower  
To cherish and refresh the flower.

How small the seed of truth appears!  
Gst sown with trembling and with tears;  
And yet that precious germ imparts  
Fragrance and light to desert hearts;  
Nor shall its progress stay, until  
Its branches the wide world shall fill.

And a child's soft and earnest prayer  
Rich blessing may to others bear;  
And a child's penny, rightly given,  
May aid in guiding souls to heaven;  
And hushing accents may proclaim  
The sweetness of a Saviour's name.

## Monthly Review.

THE events of the Month have been important rather than numerous. All eyes are still directed to the East, where the aspect of things is greatly altered on behalf of the Allies. They have achieved great things by sea, and also something by land. It would seem as if the Providences which for a season appeared to frown, were now about to smile upon them. Both East and West, the seas previously were all their own, with the exception of the Sea of Azoff—a most important portion of the Eastern Waters. That Sea, however, they now possess, and they entered into that possession without the effusion of one drop of human blood. The importance of the achievement, which was of a strongly providential character, can only be comprehended by an examination of the Map of the Seas of Azoff.

The expectations at one time entertained

of the happy results to be looked for from the Conferences at Vienna have been utterly disappointed. The labours and expense, nevertheless, were not wholly thrown away, since they served to test the spirit of Russia! Austria is determined on the maintenance of her armed neutrality, but, beyond endeavours to make peace through the exercise of her good offices with the contending parties, she will do nothing. Indeed, she has disbanded 100,000 of her soldiers. This is matter for regret, for it was generally believed, that had Austria fulfilled the expectations she had excited, by union with the Allies, Russia would at once have given in to the measures proposed, making a just and equitable treaty. She, however, has refused, and we must look for relief to a higher quarter.

It is gratifying to observe, that the sphere of the Turkish Missions, conducted by our

American brethren, seems to have been but little disturbed; the work therein goes on harmoniously and prosperously.

At home the most noticeable thing ecclesiastical has been the meetings of the Assemblies of the Free Church and the Established Church of Scotland, both of which, the former more especially, have been objects of superior interest. Both bodies have been steadily holding on their way. The contributions have, as usual been great; the amount of business done has been both various and abundant.

In Parliament the subject of Maynooth has once more been mooted, and we have reason to believe, that whatever be the fate of Mr. Spooner's motion, several amendments will be made by Liberal members of an important character.

## DEATH OF THE REV. JOHN BLACKBURN.

The Rev. John Blackburn, we regret to say, is no more. He departed this life on Saturday, the 16th of June, in the sixty-fourth year of his age. The event, so sudden and so unlooked for, has created considerable sensation in the large circle in which Mr. Blackburn had long moved. It is pleasing to notice the extent to which good feeling is being manifested towards the departed. The immediate cause of his death was gastric fever, after an illness of a few days. We expect to be able next month to present the marvellous facts of the history of a man who deserved passing well of his generation, and to whom, on various grounds, Nonconformity, Literature, and Humanity, are deeply indebted.

## Religious Intelligence

### REMOVAL.

The resignation of the Rev. James Cameron, pastor of the Congregational Church, meeting at Headgate Chapel, Colchester, was received at a special church meeting held on Wednesday evening, 6th June last. Mr. Cameron has been at Colchester for upwards of eight years, where he has laboured with great zeal and acceptance. His health during the last year has frequently interrupted him in his work, but of late this has been improved, so that the church hoped to enjoy his continuance among them for years to come. During Mr. Cameron's pastorate the church has increased in members, and a debt of £800 on the chapel, when Mr. Cameron took the pastorate in 1847, has been reduced to below £200, and the general state of things, which have throughout been pre-eminently harmonious, peaceful, and happy, has been altogether encouraging and prosperous. The separation has also been peaceful, yet painful to both the pastor and people. Mr. Cameron has no fault to find with the people, neither have the people with the pastor, except in leaving them, which, however, they hope and pray may be overruled for good to the cause of the Redeemer. Mr. Cameron has a conviction that his mission at Colchester is accomplished, and that his ministry during the future may be carried on to greater advantage to the cause of Christ in another sphere. Hence his resignation. Upon the resignation being received, the following resolution was unanimously passed by the Church, Mr. Goody, one of the deacons being called to the chair, viz.:

"That this church receive the resignation of their beloved pastor, the Rev. James Cameron, with very great regret. That they would have gladly requested him to reconsider this decision, but for the most positive assurances on his part, that nothing which the church could do would lead him to alter

his determination, which was the result of long, deliberate, and prayerful consideration by him. That the church cannot allow this opportunity to pass without expressing their thankfulness to Almighty God for the unbroken harmony, peace, and love which have been vouchsafed them during the whole of his connection with them. They also bear their grateful testimony to the Scriptural purity and highly instructive character of his preaching, his kindness and fidelity as a pastor, and the consistent holiness of his life as a Christian; and they beg to follow him with their prayers, that the seed sown among them by him may be further watered by the Divine Spirit, and that his future life may be both happy and useful; and finally, that he may meet them all, with a numerous spiritual progeny, at the right hand of God, as the 'crown of his rejoicing' in the day of Christ."

### SETTLEMENTS.

*Barrington, Cambridge.*—The Rev. Thomas Booker, having accepted a unanimous call to the pastoral oversight of the Independent Church and congregation at the above place, was publicly ordained on Thursday, May 31st, 1855. The introductory discourse was delivered by the Rev. A. C. Wright, of Mead bourn. The questions were proposed by the Rev. T. Mirams, of Chishiell. The ordination prayer was offered up by the Rev. Joseph Stockbridge, of Guilden Morden, and the charge was given by the Rev. Alfred Johnson, of Robert Grosvenor-square, London, Mr. Booker's former pastor, who also preached to the people in the evening, instead of the Rev. R. B. Forsaith, of Royston, whose recent absence from home had not left time to prepare for that service; Mr. Forsaith, however, was present, and together with the following neighbouring ministers aided in subordinate parts of the services: Revs. Garner,

of Hanstan; Flood, of Melthorn (both Baptist brethren); Joseph, of Eversden; Lockwood, of Baldock; Davies, of Sawston; and Davey, of Reading.

The day was very rainy, but the attendance was good notwithstanding; the friends dined at "The Boat," close by the chapel, where a pleasant and interesting afternoon was spent, the ministers in turn having all time for addressing the people. We were particularly pleased with the valuable services of the Rev. A. Johnson, whose judicious charge and very suitable discourse in the evening will be long remembered. Mr. Booker enters on his duties at Barrington under very hopeful circumstances, his people are united, he is highly esteemed by his brethren in the neighbourhood, and if the public will but kindly aid them in building a new chapel, which is very much wanted, there is every ground to hope for much prosperity.

The Rev. John Brown, B.A. of the Lancashire Independent College, has accepted the unanimous invitation of the trustees and friends connected with Hark Chapel, Cheetham-hill Road, Manchester, to become the minister thereof, and will enter upon his stated labours on the first Sabbath in August.

#### OPENING.

*Congregational Chapel, Spring Head, Yorkshire.*—On Friday, April 6th, 1855, the above Place of Worship was opened for Divine Service. Prayer was offered by the Rev. W. Dixon, resident minister, and a sermon preached by the Rev. T. Raffles, D.D., LL.D., of Liverpool, and by the Rev. A. C. Allen, of London. On Sunday, the 8th, sermons were preached by the Revs. J. Sutcliffe, F.S.A., of Manchester; J. G. Rogers, B.A., of Ashton; and J. Morris, Professor of Brecon College, Wales. On Sunday, the 22nd of April, a sermon was preached by the Rev. J. C. McMichael, of Stalybridge. The Revs. R. M. Davis, S. Dyson, G. G. Waddington, J. Hodgson, J. Williams, and E. Minton also took part in the services. Collections were made after each service, amounting to £170.

Upwards of three years ago the minister and people, seeing great necessity of increased accommodation both for adults and scholars, resolved to make an effort to raise a fund for the purpose of accomplishing this object. An enlargement of the old chapel was first contemplated, but finding the walls deficient for this purpose, it was subsequently determined to erect a new one. During the past three years the church and congregation; the teachers and Sunday scholars have unkindly and liberally contributed to the above object. Annual tea meetings have been held, and a ladies sewing meeting established for the same purpose. From these sources the sum of about £700 has been obtained. A grant of £700 has been kindly made by the Lancashire Chapel Building Association. The Christian public has generously contributed, inclusive of the opening collection, £590, making the total amount £1,990, leaving a deficiency only of £260 to meet the whole of the expenses incurred. Desirous that no debt should remain, an effort is being made

by private subscriptions to meet the deficiency with very cheering success.

#### ORDINATIONS.

On Tuesday, May 22nd, the Rev. Henry Hunswick was ordained Pastor over the Church assembling in the Congregational Chapel, Great Ayton, Yorkshire. In the morning, after reading the Scriptures and prayer by the Rev. Robert Daw, of Stokesley, the Rev. H. P. Bowen, of Middlesbrough-on-Tees, delivered a lucid and appropriate discourse on the nature and constitution of a Christian Church. The usual questions were proposed by the Rev. Thomas Jowett, of Guisborough, and answered very satisfactorily by the newly-elected pastor. Aazaar and public sea meeting were held in the British School-room in the afternoon. In the evening, after the devotional services conducted by Mr. Hunswick, a solemn and impressive charge was given to the pastor by the Rev. W. Lothian, of Redcar, and the sermon to the people was delivered by the Rev. Thomas Davison, of Stockton-on-Tees.

On Tuesday, June 5th, the ordination of the Rev. John Dean, to the pastorate of the church and congregation assembling in Salem Chapel, Martin Top, near Gishum, Yorkshire, took place. The Rev. D. Williams, of Great Hatwood, read the Scriptures, and offered prayer. After which, the Rev. R. P. Clarke, of Over Darwen, gave a clear and explicit statement of the nature and constitution of a Christian Church. The usual questions were asked by the Rev. H. H. Scullard, of Mill Hill, near Blackburn. The Rev. G. Berry, of Over Darwen, offered the ordination prayer, after which the charge was delivered to the minister by the Rev. A. Fraser, M.A., of Blackburn, formerly his pastor. In the absence of the Rev. J. A. Savage, of Wilsden, in consequence of sickness, the Rev. J. Tattersfield, of Keithly, preached to the church and congregation. The Revs. H. Driver, of Holden, R. Aspinall, of Calne, J. Dickinson, of Newton, and J. Williamson, of Horton, also took part in the service. The day's engagements were closed by the pastor imploring the Divine blessing.

#### RECOGNITION.

The church and congregation worshipping in the Independent Meeting-house, Oulton, Norfolk, having become destitute of a minister through the decease of their late pastor, the Rev. R. Roberts, the Rev. E. Jeffery, late of Emsworth, Hants, has been chosen to fill the vacancy. On May 23rd, 1855, the new minister was publicly recognized in the presence of a large audience, and of nearly all the neighbouring congregational ministers, together with ministerial brethren of the Baptist, Wesleyan, and Primitive Methodist denominations. The Revs. R. Foxton, of South Creak, C. T. Keen, and W. Hopkins, of Aylsham; J. J. Kempster, J. Alexander, and J. Cozens, of Norwich; R. Drane, of Guestwich; J. Browne, and W. A. Courtenay, of North Walsham; J. S. Russell, M.A., of Yarmouth, and W. Boyden, of Cley-next-the-Sea; and Mr. H. Frostick, of Wood Dalling, took part in the several services.









